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George Dansted.

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If thou art borrowed by a friend,
Right welcome shall he be—
To read—to study—not to lend,
But to return to me.


Not that imparted knowledge doth
Diminish learning's store;
But books, I find, when often lent,
Return to me no more.

—)o(—

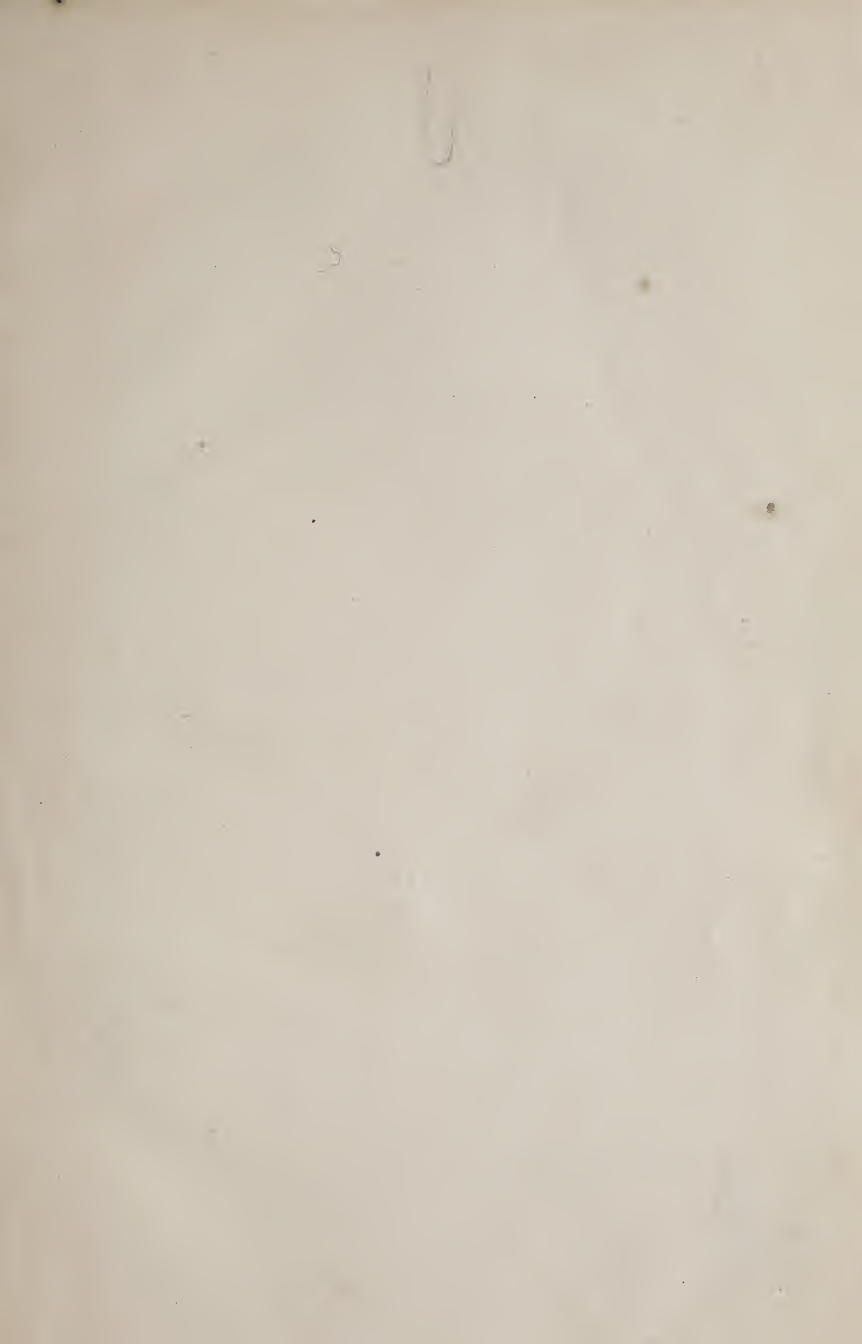
Read slowly, pause frequently,
think seriously, return duly, with-
out the corners of the leaves turned
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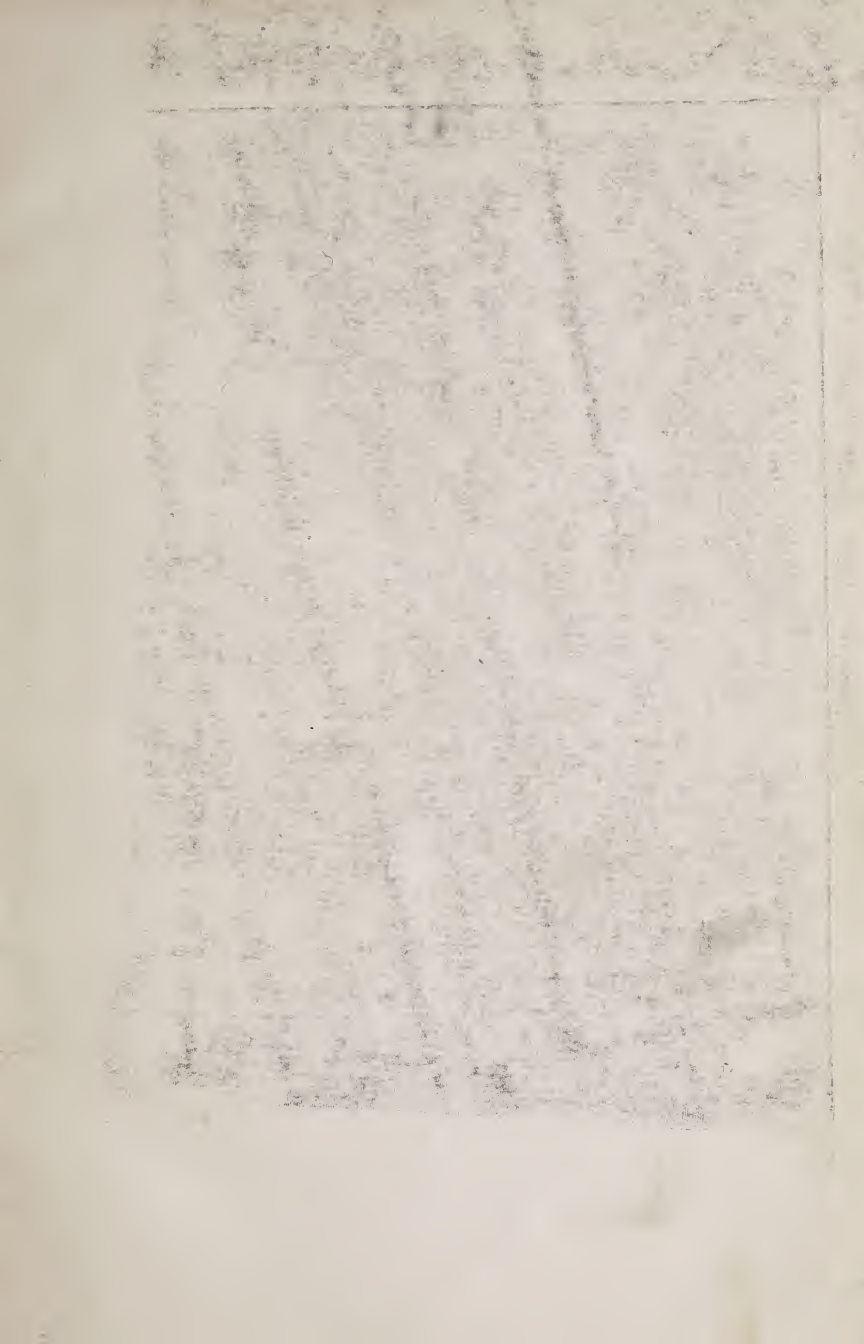
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OLD SWEDES' CHURCH, WILMINGTON, DEL., BUILT 1698.

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250TH ANNIVERSARY

OF THE

FIRST SWEDISH SETTLEMENT

IN AMERICA.

SEPTEMBER 14TH, 1888.

MINNEAPOLIS, MINN.

193249

COMPILED AND PUBLISHED BY AUTHORITY OF THE COMMITTEE

BY

HANS MATTSON.

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INTRODUCTORY.

On the eighteenth of July, 1888, the following call appeared in Svenska Folkets Tidning, a Swedish newspaper published in Minneapolis, Minnesota:

MASSMÖTE.—Härmed inbjudas alla svenskar i och omkring Minneapolis, Minn., att möta Lördagen den 21 Juli, kl. 8 e. m. i Sv. Lutherska Augustana kyrkans undervåning, hörnet af 11 ave. och 7 st. S., för att vidtaga förberedande mått och steg att i sammanhang med "Minneapolis Industrial Exposition" fira den 250:de årsdagen af svenskarnes ankomst till Amerika. Carl J. Petri, pastor för Lutherska Augustana förs.; A. J. Enstam, pastor för Lutherska Bethlehems förs.; E. Aug. Skogsbergh, pastor för Svenska Missions förs., Frank Peterson, pastor för Svenska Baptist förs.; Jno. Ternstedt, pastor för Lutherska St. Pauli förs.; K. H. Elmström, pastor för Svenska Methodist förs.; Hans Mattson, statssekreterare; M. Lunnöw, redaktör för "Svenska Folkets Tidning"; A. Mellander, redaktör för "Minneapolis Veckoblad"; N. O. Werner, kassör för Swedish American Bank; P. P. Swenson, sheriff för Hennepin county; Jno. F. Peterson, register of deeds i Hennepin county; S. J. Turnblad, manager för "Svenska Amerikanska Posten"; J. H. Sandberg, läkare; A. Holt, advokat.

Minneapolis, Minn., den 11 Juli, 1888.

Pursuant to said call about two hundred Swedes met at the time and place named. The meeting was presided over by the Rev. C. J. Petri. It was resolved that the two hundred and fiftieth anniversary of the landing of the first Swedes in America should be celebrated on some day during the coming September and that a committee of twenty be appointed by the chairman to make the necessary arrangements for the same.

The committee so appointed consisted of Hans Mattson, J. F. Peterson, P. P. Swenson, Charles Peterson, A. J. Enstam, Magnus Lunnöw, A. Malmsten, J. L. Johnson, P. J. E. Clementson, C. J. Johnson, John Ternstedt, Andrew Holt, S. J. Turnblad, J. W. Anderson, N. O. Werner, N. P. Peterson, C. C. Bennett, C. G. Vanstrum, E. A. Skogsbergh and C. J. Petri. The committee met at the Swedish American Bank on the twenty-sixth of July and organized by electing Col. Hans Mattson chairman and Rev. C. J. Petri secretary. It was resolved that the festivities should take place in the exposition building on Friday, the fourteenth of September, at two o'clock P. M.

The following subcommittees were appointed:

ON INVITATIONS AND PROGRAM.

Hans Mattson, C. J. Petri, E. A. Skogsbergh, John Ternstedt, N. O. Werner, Magnus Lunnöw, A. Malmsten.

ON ADVERTISEMENTS AND PRESS.

Magnus Lunnöw, A. J. Enstam, S. J. Turnblad.

ON MUSIC AND SINGING.

C. G. Vanstrum, A. Holt, C. J. Petri.

ON FINANCE.

J. W. Anderson, P. P. Swenson, Chas. Peterson, C. J. Johnson, C. G. Vanstrum.

ON DECORATIONS AND PARADE.

P. J. E. Clementson, C. C. Bennett, J. F. Peterson, J. L. Johnson, P. P. Swenson, A. Holt, N. P. Peterson.

Two weeks later the following invitation appeared in all the Swedish newspapers in the United States:

Alla svenskar, svenska församlingar och societeter i Minneapolis och staten Minnesota och svenskar på andra trakter inom Förenta Staterna hafva vi härmed äran inbjuda att deltaga i firandet af den 250:de årsdagen af svenskarnes ankomst till Amerika. Denna fest firas i Expositions-byggnaden i Minneapolis, Minn., Fredagen den 14 Sept. kl. 2 e. m. Högtidligheterna öppnas med en procession, i hvilken alla svenskar inbjudas att deltaga. Ett intressant program har utarbetats. Tal hållas på engelska och svenska språket. Det engelska talet hålles af f. d. amerikanske ministern herr W. W. Thomas, Jr., från Portland, Maine, och det svenska af redaktör J. A. Enander från Chicago, Ill. De medel, som samlas vid festen genom försäljningen af för tillfället förfärdigade dekorationsband, etc., tillfalla de brandskadade i Sundsvall, Umeå och Lilla Edet, Sverige.

Minneapolis, Minn., i Augusti, 1888.

E. Aug. Skogsbergh. N. O. Werner. H. Mattson. C. J. Petri.
Jno. Ternstedt. M. Lunnöw. A. Malmsten.

Program- och Inbjudningskomite.

A souvenir badge was sold at the Swedish business places in the city and the net proceeds returned to the fund for the relief of the sufferers by the great fires in Sundsvall, Umeå and Lilla Edet, Sweden. The badge, which on the day of celebration was worn on the breast by thousands, consisted of a blue silk ribbon, 2x6 inches — with the photographic portraits of Gustaf

Adolph and Axel Oxenstjerna, the Swedish coat of arms in gold and the following inscription arranged in beautiful symmetry: "250th anniversary of the first Swedish settlement in America, Sept. 14th, 1888, Minneapolis, Minn." The program of the day included a fine parade with bands of music and banners, but a heavy rain came early in the day and the parade had to be abandoned and the people instructed to assemble at the exposition building at their own convenience, *and they did so*, in such great numbers that before the hour of commencing the exercises every seat and standing place in the great auditorium was occupied. Many came from distant towns, cities and states, a special train brought nearly one thousand from St. Paul with marshals and bands of music, the general council of the Lutheran church, then assembled in Minneapolis, came in a body and occupied seats on the platform to the right of Cappa's 7th N. Y. Regt. band while the Swedish chorus of one hundred and fifty voices under Prof. Norman occupied the platform on the left. The platforms were decorated with numerous society banners and the colors of Sweden were seen everywhere. The lofty pillars reaching to the roof were wrapped in alternate stripes of blue and yellow, the national colors of Sweden, and side by side and uppermost were the stars and stripes. A large picture of the "Old Swedish Church" at Wilmington, built 1698, was hung in front of the speakers' platform and attracted great attention.

Col. Hans Mattson presided and on his right and left were the speakers of the day. The government of Sweden was represented by Consul H. Sahlgaard—the historical society of Delaware by Maj. Geo. Q. White. Hon. W. D. Washburn, Hon. F. S. Christenson (Danish consul), Rev. F. Millspaugh, S. E. Olson, F. A. Husher, J. A. Blethen, Capt. O. G. Lange, A. Palmquist, John Swainson, H. L. Olson Luth Jaeger, A. Ueland, J. G. Elmquist, G. A. Carlson, A. Anderson, H. Stockenstrom, the members of the general committee and about fifty other representative men occupied seats on the speakers' platform.

As near as can be estimated there were fully 15,000 people present, and the interest manifested by that vast audience can best be understood from the fact that thousands stood immovable upon their feet during the whole ceremony, which lasted three hours.

THE CELEBRATION.

On Sept. 14th, 1888, at two o'clock A. M. the exercises were opened with a musical selection by Cappa's band, at the close of which Col. Hans Mattson, the presiding officer, delivered the address of welcome. He spoke as follows:

The discovery of America was the greatest event which had taken place from the days of Christ till the time it was made, but the settlement of America by the right kind of people was, in its beneficial effects upon the human race, a matter of still greater importance. It seems like an order of divine Providence that this new world was left in its natural or savage state during all the dark centuries of schooling and of experiments in Asia, Africa and Europe in order that it might remain a virgin soil for the higher civilization which was to follow. To establish this civilization, based upon true principles of government, required not only wisdom and strength, but toleration, brotherhood, justice and exalted virtue. The people chosen for that great work came from different countries and different conditions of life—the English Pilgrims to New England, the Dutch, the Swedes, and the Quakers to the middle country, the English Cavaliers, the Scotch Highlanders and the French Huguenots to the South—and in them all, combined and intermingled, were found the elements of body and of mind, which have given to the world its best government, its greatest nation and its highest civilization. Since the English were the largest in

number their language became the language of all, and for that reason perhaps history has been partial in favor of those who first spoke it. Memorials and anniversaries have often been celebrated over the landing of the Pilgrims and the valor of the knights—their just praise has been written and sung a thousand times, so that their honored names have become precious household words among the generation of our day, while the others have been often forgotten or ignored. Fully recognizing the merits of all, we have assembled here to-day from many parts of the United States to commemorate a great historical event in celebrating the two hundred and fiftieth anniversary of the landing of the Swedes on the Delaware and to do honor to their memory in prayer, song and speech, and to this intellectual feast I bid you all a hearty welcome.

Prayer was offered (in the Swedish language) by the venerable apostle of the Swedish Lutheran church, Prof. T. N. Hasselquist, D. D., of Rock Island College, after which “Wårt Land” was sung by the chorus.

Hon. W. W. Thomas, Jr., of Maine, late United States minister to Sweden and Norway, delivered the oration, as follows:

Two hundred and fifty years ago there came sailing into Delaware bay a Swedish ship-of-war, the *Kalmar Nyckel*, accompanied by a smaller vessel, the *Fogel Grip*. These two ships had on board the first Swedish colony of America. It was in the early spring of the year 1638. For more than six months these colonists from Old Sweden had been tossed upon the ocean, and now so delighted were they with this New World that they called the cape on which they landed, Paradise Point. The Swedes acquired, by fair purchase from the Indians, an ample domain on the west bank of Delaware bay and river, stretching from Cape Henlopen to the falls near

Trenton, embracing nearly the whole of the present State of Delaware, as well as a goodly portion of Pennsylvania, and extending westward without bound or limit. The colonists immediately built a fortress, which they loyally named Fort Christina, after their youthful queen; and they called their young state New Sweden, a name at once commemorative of the past and auspicious of the future. The Swedes found the climate pleasant, and the soil fertile. They built new settlements along the Delaware, and they received important accessions from the mother country. The earth returned to them its increase in bountiful measure; their flocks and herds multiplied; they lived in peace and friendship with the red men, and in every way made a prosperous beginning in colonial life. But a cloud hung over the infant state. The Dutch at New Netherlands saw with a jealous eye this young and thriving rival established on their borders, and by many methods sought to intimidate and drive away the Swedes. At last, in 1655, the Dutch suddenly appeared in Delaware bay with a force of six or seven hundred men and seven ships. Their coming took the Swedes by surprise. The troops of the enemy outnumbered their own four to one. The Dutch first took Fort Trinity and then Fort Christina, and with these fortresses all New Sweden fell under the sway of Holland. Yet this conquest did the Dutch but little good. Only nine years later the English captured New Netherlands, and with it New Sweden; and the central portion of this continent passed forever under the dominion of the English speaking race.

New Sweden as a distinct political organization, under the Swedish flag, existed but for seventeen years. Yet, brief as was its life, this little colony occupies a memorable place in American history, and has left a lasting impress upon this continent. Many of the Swedish colonists continued to live on the banks of the Delaware, and their descendants have ever been, and are to-day, among the most influential and honored citizens of the three States of Pennsylvania, Delaware and New Jersey. The man who as member of the Continental Congress gave the casting vote of Pennsylvania in favor of the Declara-

tion of Independence was a Swede of the old Delaware stock, John Morton. And when civil war burst upon the land, it was a descendant of New Sweden, the gallant Gen. Robert Anderson, who with but a handful of men calmly and bravely met the first shock of the rebellion at Fort Sumpter. Surely love of freedom and patriotism, and state-craft and valor came over to America, not only in the *Mayflower*, but also in that Swedish ship the *Kalmar Nyckel*.

And New Sweden will ever be illustrious from the principles of true humanity which distinguished its founding. The idea of New Sweden originated in the mind of Gustavus Adolphus, although it was not until after his death that the plan was carried out by his great chancellor, Oxenstjerna. It was the intention of the Swedish King that this colony should be an asylum for the oppressed of all nations; a free state, where all should have equal rights, and enjoy to the fullest extent the fruits of their own labor. Slavery should never exist within its borders, for, said Gustavus, "Slaves cost a great deal, labor with reluctance, and soon perish with hard usage." Wise words these! Had America adhered to this enlightened policy of the founder of New Sweden we would have been spared our civil war, with all its untold suffering and cost.

Such humane principles were the rule of action within this little state. Not only this, but they were conspicuously carried out by the Swedes in their dealings with the Indians. The land was bought of its original possessors by honorable purchase. Trade between the white man and the red was fair and square. The Swede always kept his word with the Indian and never abused nor cheated him. In return the dusky children of the forest bestowed upon the fair-haired sons of the Northland their respect and love. They dwelt in peace and friendship together; and no Indian would ever raise his hand or his tomahawk against a Swede.

William Penn arrived on this continent in 1682, forty-four years after the Swedes. He landed near the site of Fort Trinity, within the limits of New Sweden. It was the Swedish settlers and their children who received the good Quaker,

welcomed him to the New World, and entertained him with kindness and hospitality. It was the Swedes also who acted as Penn's interpreters with the Indians. How could it be otherwise than so keen an observer as Penn should learn from his hosts and interpreters their manner of dealing with the red man, and be impressed with its success. Precisely as the Swedes had done before him, Penn acquired land of the Indians by purchase, treated them kindly, and kept faith with them. Penn had been justly praised for his peaceful and humane policy toward the red men. I would not pluck a leaf from the laurels with which America has crowned the great Quaker. But "honor to whom honor is due." Impartial history records that the honor of originating this policy on this continent is due, not to Willam Penn, but to the Swedes of New Sweden. Penn, in a letter, mentions his kind reception by the Swedes and praises their industry and their respect for authority. He goes on to say: "As they are a people proper and strong of body, so they have fine children, and almost every house full; rare to find one of them without three or four boys, and as many girls; some six, seven and eight sons. And I must do them right—I see few young men more sober and industrious." Verily a keen observer was the good Quaker! Strong industrious lads, fine looking girls, and houses full of children. These we all recognize as characteristic of the Swedish race.

The French have a saying, "It is the first step that costs." This is true. It is the first step also which is memorable. The beginnings of things most excite our interest and admiration, and it is to the founders of empires that history assigns the first place. New Sweden will ever occupy a post of honor in the annals of this country, because it was the first step in a Scandinavian immigration to America which has now become alike grand in proportions and beneficent in results.

How much influence New Sweden has had upon this immigration it is difficult to say; but surely the fact that there existed in America a colony of Swedes founded by Sweden's greatest king, must have had its effect upon Swedish thought

and action. Yet throughout our entire colonial period and indeed during the earlier decades of the republic Swedish immigration was insignificant. In the ten years from 1820 to 1830, the entire number of alien passengers arriving in the United States from both Sweden and Norway was but ninety-four, — less than ten persons a year, from both countries. Since then the number of Scandinavians seeking homes in America has, with some fluctuations, rapidly increased; but it was not till 1863—only twenty-five years ago—that the emigration from Sweden began to pour in upon us, with that mighty tide, which constitutes one of the marvels in the movements of races of men upon this globe.

In the decade beginning with 1863, the number of Swedes arriving in ports of the United States suddenly increased to more than 10,000 and then to more than 20,000 a year. In 1880 there came to us in round numbers 40,000 Swedes, in 1881, 50,000, and in 1882 the Swedish immigration culminated with a grand total of 64,607 souls. Think of it! What a grand army of labor, more than 60,000 strong, more than a regiment a week, that in the brief compass of a single year, sailed over the ocean to our shores, from Old Sweden alone, to help subdue our forests, reclaim our wild lands, open our mines, build our cities and railroads, and in every way develop the vast resources of our own broad land.

In 1878 Sweden took her place, as the third power in the world, in the number of immigrants sent to our republic, and this position she has maintained up to and including 1886. For nine successive years, there have arrived among us more emigrants from Sweden than from France, or Italy, or Austria, or Russia or any other realm on earth, save only the British Empire and Germany. For the eight years from 1880 to 1887 inclusive, Sweden sent us the magnificent total of 311,249 of her stalwart sons and fair daughters—an average of nearly 40,000 a year. When we reflect that the entire population of Old Sweden has at no period reached 5,000,000, the Swedish exodus to the United States during the last quarter of a century becomes phenomenal, even in the wonderful history of American immigration.

Should this marvelous immigration continue—and all signs indicate that it will—the day will surely come when the United States will contain more citizens of Swedish descent than Sweden herself; and we will be not only the newer but the greater Sweden as we have already become the greater England.

What states does this vast stream of Swedish emigrants enrich with its flood? It is an interesting fact, that, with few exceptions, as the French in Canada, emigrants from Europe take up the same relative position in America they occupied on the continent of their birth. In fact there seem to be certain fixed isothermal lines between whose parallels the emigrants from the Old World are guided to their homes in the New. Thus the Germans from the centre of Europe settle in Pennsylvania, Ohio, and our other middle states; the French and Spanish from Southern Europe and the shore of the Mediterranean, make their homes in Louisiana, Florida and all along the Gulf of Mexico; while the Scandinavians from the wooded North fell the forests, and build their log cabins throughout our entire Northern range of states, from Maine to Oregon.

Here, standing midway the continent is one of this northern wooded range—the young, great, growing state of Minnesota, the empire state of the new Northwest. Guided here perhaps, by the north star in your escutcheon, or by your good friend Colonel Mattson, and finding a soil, climate and nature similar to their loved fatherland, the fair-haired, blue-eyed children of the North, have cast in their lot with you, and here they have made the desert to “rejoice and blossom as the rose.” Including all persons of Swedish descent, Minnesota reckons to-day nearly 200,000 Swedes within her borders, and as a Scandinavian state she stands easily first in the Union. Minnesota is in fact if not in name the new Sweden of to-day, and here, in the midst of this great Swedish element of our land, in this magnificent temple dedicated to the triumphs of industry, on this spot, which though a howling wilderness for two hundred years after the Swedes first landed on the banks of the Delaware is now the site of the twin me-

tropolis of the great Northwest teeming with the life and activity of nearly half a million souls—here, I say, it is fitting and proper that we should celebrate, as we do this day, the quarter-millennial anniversary of the founding of the first new Sweden in America.

Wherever, in this broad land, the Swedes fix their habitations, whether it be among the forests of Minnesota or Michigan or on the prairies of Illinois or Iowa; everywhere they are noted for their honesty and industry, their economy and thrift. Our Swedish settlers live within their means, buy no faster than they can pay, and do not run in debt. No other foreign race learn our language so quickly, or speak it so correctly and free from foreign accent, and none, I think, so speedily embrace our American ideas, and become so thoroughly assimilated with us, and so completely Americanized. Our Swedish fellow citizens do not try to subvert our institutions. There are no Swedish anarchists, or dynamite bomb throwers. Order-loving, as well as liberty-loving, God fearing and law abiding, the Swede seeks to know the law of the land, not to break, but to keep it. And when rebellion threatened the nation's life the Swedes were found fighting for freedom and union in this land of their adoption; yes, fighting as gallantly for the starry banner of America as their ancestors fought for the yellow cross of old Sweden. If you seek for the Swedes, you will scarcely find them in our jails or penitentiaries; you will meet them engaged in peaceful industrial pursuits, in our workshops and factories, or, most largely, upon the prairies and in the back woods of the great West where, by honest toil, they have converted millions of acres of wild land into fertile farms and happy homes. The Swede also brings with him, from his old home, the fear of God, the reverence for the Bible, the respect for sacred things, and the strict observance of the Sabbath; and it is my belief, that no immigrants of to-day, in both faith and works, so closely resemble the sturdy pilgrim fathers of New England as the Swedes. I respect and esteem the emigrants that come to us from all christian nations—from Ireland, from

England and Scotland, from Germany and Italy and Russia and France, and those Scandinavians from Norway and Denmark who share in common with their cousins, the Swedes, many of the virtues I have enumerated; but I know I am simply repeating the universal verdict of Americans when I say that no immigrants in this world, make better citizens of this great republic than the sons and daughters of Sweden.

My friends, no celebration of New Sweden would be complete without at least a brief mention of its illustrious founder. Undoubtedly the greatest character Sweden has ever produced is Gustavus Adolphus. His life and deeds belong, not to Sweden alone, but to the world. He stands out in history the hero of the great war of the seventeenth century; that war, which for thirty years, shook the continent of Europe to its foundations. That war, as you know, was the gigantic contest between freedom in thought and religion, and papal and imperial despotism; between the pure teachings of Luther, and the horrors of the Spanish Inquisition. After twelve long years of battle, the armies of the emperor under the great generals, Tilly and Wallenstein, were everywhere victorious; the protestant princes were beaten, divided, disheartened, and the free cities of Germany lay bleeding at the feet of the imperial cohorts. Freedom of religion seemed about to be crushed out of continental Europe. Then what! A little band of 13,000 Swedes sails from their home in the Northland across the stormy Baltic, and lands on the shores of Germany. But at their head is their golden king, "the lion of the North," Gustavus Adolphus. "Oh! ho!" cried the emperor, Ferdinand, "we have another little enemy come against us." And his courtiers laughingly replied, "The Snow-King will melt as he approaches the Southern Sun." But the great commander was not made of stuff that melts in the sunshine. "He is one of the seven generals of the world who have revolutionized the art of war," said Napoleon the Great. "To pray often, is almost to conquer," said Gustavus himself. His march was a succession of victories. The protestant princes took heart and rallied under his standard—

the free cities opened wide their gates to welcome his victorious legions. Conquering and to conquer, he swoops across Europe from the Baltic to the Danube. He meets and routs the grandest army of the empire, under the veteran Tilly, hero of a hundred battle fields, and his victorious march is stayed only by the eternal hills of Switzerland.

From the Alps to the Polar Sea the power of the great Swedish king is supreme. No man ever wielded that wide stretched power before. No man since. But the forces of the empire and the inquisition rally once more under that dark and mysterious soldier of fortune, Wallenstein. He entrenches on the field of Lutzen. The Swedish army camp before his entrenchments, and the night before the battle sing the war psalm their great king himself has composed, commencing "Fear not little flock." "Put on your armor. Put on your armor," said his generals on the morning of the battle. But the king refused. "God is my cuirass," answered this soldier of the cross; and galloping to the head of his brave army, himself led the charge and plunged into the hell of battle. That little army of the Lord swept the field in a charge irresistible. They drove the routed legions of despotism before them. But, in the very moment of victory, galloping back into their foremost ranks, comes, wildly charging, the war horse of their hero king, riderless, saddle covered with blood. The great king was dead! But he died in victory—a victory that saved freedom of religion for you and me—for the world, and for all time. Of a truth "The sword of Gustavus Adolphus was mighty as the pen of Luther."

But other great kings adorn the annals of Swedish history. There is Gustavus Vasa, who drove the tyrant Christian from the throne, freed his country, founded the glorious Vasa line of kings, and is revered to-day in the Northland, much as Washington is with us, as "the Father of his Country."

Then there is Charles XII, "the mad man of Europe," "*Kung Karl, den unge hjelte*." King at fifteen, himself places the crown upon his head, and makes no promises to the estates. At sixteen, the mightiest hunter of his realm, he

throws away gun, spear and sword, and armed but with a club, single handed, attacks the northern bear, and slays the shaggy monarch of the Swedish forests. Four powers join in war against him, Denmark, Saxony, Poland and Russia, and a stripling of 19, he beats them all within a twelve-month. With an army of but 8,000, half-starved, half-frozen Swedes, on a chill November morning, he charges upon 40,000 Russians behind entrenchments at Narva, and puts them to utter rout; taking in prisoners alone, more than double his little army. "A lofty form in mantle blue." I seem to see him now, as at Bender, single handed and alone, with sabre drawn, he defied the whole Turkish army. Oh! how like the play of Northern lights over a snowfield, flashes the good sword of Charles XII, across the page of history:

"I med- och motgång lika,
 Sin lyckas öfverman,
 Han kunde icke vika,
 Blott falla kunde han."

When we read of the mighty deeds of the Swedes, it is difficult to believe that they have been performed by a nation numerically so small. Sweden to-day contains less than 5,000,000 inhabitants. At the height of its grandeur, under Gustavus Adolphus and his generals, when it was one of the great powers of the world, Sweden with all its conquered provinces, Finland included, only numbered two millions and a half. With truth can it be said, that, in comparison to their numbers, the Swedes have made grander campaigns, fought more battles and gained more victories, than any other nation on the globe.

But Sweden has other great names besides her kings and her warriors. Berzelius, "who elevated chemistry from a black art to an exact science." Linnæus, king of botanists, the greatest naturalist of his age, whose fame is bounded but by the civilized world. Swedenborg, the inspired seer of modern times, to whose mystic teachings, we to-day in America build temples. In prose literature Fredrika Bremer

and Victor Rydberg. In poetry Tegner, Runeberg and Bellman. In both Topelius. And need I speak of where Sweden stands in music and song, when many of you, my friends, have been enraptured with the singing of Christine Nilsson, or perhaps listened to the Swedish nightingale herself—Jenny Lind?

But we wonder not at the grand achievements of the Swedes when we remember from what stock they are sprung. Throughout all ages, Scandinavia has been the home of a race of heroes. A thousand years ago there sailed out of the creeks and fjords of Scandinavia a fleet of Viking ships, manned with the bravest sailors the world had ever seen. How suddenly and terribly those Northmen—Swedes, Norwegians and Danes—burst upon civilized Europe in the middle ages. They conquered every foe they met, they subdued every province they set foot upon. They swept the seas. No ship could withstand the wild fury of their attack. They conquered Normandy, they overran England, Ireland and Scotland; they fought and routed the Moors in Spain; they sailed past the “Pillars of Hercules”; they harried the whole coast of the Mediterranean, and their victorious forays stopped only at the gates of the holy city—Jerusalem. They fought, in very truth, for “victory or death” and they cared little which, for victory brought them the joys of conquest, death, the joys of Walhalla.

The civilized world stood aghast at the wild attacks of these sea kings of the North, and the churches throughout Christendom incorporated into their liturgies, the pious prayer:

“A furore Normanorum
Libera nos, Domine.”

But these gallant sailors of the far Northland, did more than conquer and destroy. They sailed boldly out upon the broad Atlantic. With no compass, with not even a tradition to direct them, but guided by the stars in their courses they crossed the vast ocean; their storm-tossed ships first sailed our western seas; their feet, first of white men, trod

the shores of America. And all this five hundred years before Columbus discovered the islands on our southern coast.

And there are greater obligations of a later date, which place America under a debt of gratitude to the Northland. When our forefathers rose in arms to throw off the yoke of Great Britain; in that long struggle of the revolution, that time that tried men's souls, let not America forget that next after our ally, France, it was the gallant little kingdom of Sweden, that, first among the nations of the world, recognized our new-born republic, made with us a treaty of friendship, and welcomed us into the great sisterhood of nations.

We, of this generation, can never forget the incidents of the great American rebellion, that titanic contest that for four years raged over this continent. We can never forget our bright days of victory, we can never forget our dark and gloomy days of defeat and disaster, when everything that was dear and sacred to us as a nation seemed trembling in the balance. Shall we ever forget one memorable morning when the rebel ram, Merrimac, steamed out of Norfolk harbor, and with her prow of iron came down upon our "wooden walls" of defense, lying at anchor at Hampton Roads. How cruelly that monster iron clad gored one after the other of our brave ships to the death, while the shot from our cannon rattled off her coat of mail harmless as hail stones. How bravely went down the good ship Cumberland with the stars and stripes still floating from her mast head, and with three hundred immortals on board who fired the last broadside as the waters of the ocean poured into the muzzles of their guns. Then all was terror and consternation. Telegrams were sent from headquarters to New York, Boston and Portland, to all our maritime cities: "The Merrimac has escaped. She has broken the blockade. She has sunk the bravest ships of our navy. We have nothing that can cope with her. Take care of yourselves, we can not protect you."

I recollect well how the news was received in Portland. How our citizens consulted together. How it was proposed to construct rafts of long lumber, and chain them across the

entrance of our harbor, to save, if possible our beautiful city by the sea from the shot and shell of this rebel monster. For a few short hours, that rebel ram was "Mistress of the Seas."

Then what! A little nondescript craft comes steaming in from the ocean, "A Yankee cheese-box on a raft" it was called in derision. But she steams straight for the Merrimac, the big turret, 'the cheese-box,' begins to revolve, the big guns are run out, and the big cannon-balls are hurled, one after the other, with crushing effect against the mailed armor of the confederate cruiser. The contest was long; the fight was hard; but at its close this rebel ruler of the waves, crippled, disabled and defeated, was glad to crawl out of the fight, to roam the seas no more.

Now, my friends all this is as familiar to you as household words; but let us not forget that the inventive genius who planned and built and gave us the "Monitor" that apparently insignificant means of defence, which in that hour, under God, was the salvation of our navy, our blockade, and our prestige on the seas, let us not forget, I say, that he, the inventor of the Monitor was no American born, but the Swede, John Ericsson, the son of a Swedish miner, born and bred in a miner's hut in the backwoods of old Sweden.

We Americans welcome all christian people to the magnificent battle of life on this vast new continent, where, with equal rights for all, honest labor meets with its surest and best rewards. We welcome all to share in our goodly heritage where, as a Maine poet has said, they may have

"Equal voice in making laws,
Equal peers to try each cause,
Peasants' homestead mean and small,
Sacred as the monarch's hall."

Yet, let us never forget that there is no people to whom we owe a warmer welcome than to that gallant race of the far Northland, whose first permanent settlement on our shores, a quarter of a thousand years ago, is to-day commemorated and honored.

The "Star Spangled Banner" was sung by the chorus—after which Hon. J. A. Enander, of Illinois, delivered the historical address. He said:

Svensk-amerikaner!

Den första tanken på grundande af en svensk koloni i Amerika väcktes af vår store konung Gustaf II Adolf redan innan han dragit sitt ljungande svärd till den förtryckta protestantiska kristenhetens försvar och börjat lära i segrar grånade anförare för samvetstvängets och förtryckets väldiga härar en konst, som de hittills icke lärt, konsten att—fly.

Då vårt gamla fosterlands stormaktstid efter segerrik kamp mot Ryssland, Polen och Danmark grytt, väckte en framstående holländare Wilhelm Usselinx inför konungen förslag att Sverige borde äfven på världshafven uppträda såsom stormakt, såsom Spaniens och Hollands medtäflare, handelsförbindelser med aflägsna länder borde knytas och fria svenska kolonier i främmande verldsdelar grundas. Detta allt skulle bidra till "att utbreda kristendomen till hedningarne, utvidga rikets gränser, rikta skattkammaren, lätta folkets tunga bördor och skänka svenskarne alla världshandelns fördelar".

Förslaget vann konungens bifall och Usselinx fick 1624 af konungen fullmakt att bilda det s. k. Södersjökompaniet, hvars privilegier utfärdades den 14 Juni 1626. Detta bolags hufvudsäte skulle blifva Göteborg, och utländingar skulle ega samma rättigheter som svenska undersåter att i bolaget och dess styrelse ingå i den mån de med penningar bidrogo till detsamma.

Men Sverige var ett fattigt, af långvariga krig utarmadt land. Tillräckliga medel för bolaget och dess nödiga handelsflotta kunde, trots konungens uppmaningar, icke anskaffas. Till och med konungen sjelf, som på fosterlandets altare offrat sin sista penning, sitt sista bordsilfver, förmådde icke gälda sin utlofvade andel, de olika stånden förmådde det lika litet för sin del. Först då det blef fråga om uppoftning under krig församvetsfrihet och förtryckta trosbröders rättigheter, först då blef det omöjliga för svensken möjligt, först då bar han jättebördor utan att svigta och utan att klaga, men härtill kunde icke ett handels- och sjöfartsbolag förmå honom, äfven om en konung sådan som Gustaf II Adolf stod i spetsen för detsamma. För-

respeglingar om vinst af Amerikas guld och Indiens skatter klingade för döfva öron, då det gälde vinnande af tros- och samvetsfrihetens rena guld och värnande af den medborgerliga frihetens rika skatt åt en hel protestantisk värld.

Konungen öfvergaf dock aldrig sin älsklingsplan att å Amerikas jord grunda en svensk koloni, i mycket olik de engelska kolonierna derstädes, inom hvilka den religiösa ofördragsamheten ofta svängde sitt gissel, slaf-hopars suckar ljödo och blodsrösterskriade mot höjden från askan efter ur-innevånarnes byar. Den slaffria svenska kolonien, tillflyktsorten från den protestantiska kristenhetens förtryckte af alla folk och tungomål, hägrade för den fjerrskådande hjeltens och statsmannens blick som "en skön juvel i hans kungakrona." Den hägringen följde honom under hans lysande segertåg öfver Tysklands slätter ända till dess han föll midt i sin vunna drabbning och med sitt hjerteblod beseglade sitt lufs verk den 6 Nov. 1632.

Efter konungens död försökte rikskanslern Axel Oxenstjerna — en af världshistoriens störste statsmän — att genom den outtröttlige Usselinx inleda Tyskland i företaget. Detta misslyckades emellertid. Det svåra nederlag som protestanterna i Tyskland ledo i slaget vid Nördlingen 1634, förlamade all verksamhet, och de motgångar, hvilka drabbat Södersjöbolaget, som nu var med städernas skeppsbolag förenadt, i det att nio af dess på handelsfärder utsända fartyg tagits i beslag i Spanien och Holland, voro icke heller egnade att öka intresset hos tyskarne för det vågsamma företaget.

Deremot lyckades Axel Oxenstjerna att för detsamma intressera tre förmögna holländare: Samuel Blommaert, Peter Spiring och Peter Minuit, hvilken senare varit guvernör i holländarnes amerikanska besittning Nya Amsterdam (New York) under åren 1624—1632. Desse tre holländare uppgjorde år 1636 att i nuvarande Delaware grunda den länge påtänkta svenska kolonien Nya Sverige. Holländarne skulle bestrida den ena hälften af kostnaden, den andra hälften skulle bestridas af "de tre Oxenstjernorna i den svenska regeringen och af Klas Flemming."

I Februari 1637 kom Minuit, som blifvit utsedd till den första expeditionens anförare, till Sverige. Han upplyste, att

holländerna visserligen under olika tider grundat tre nybyggen å det område, hvarest han ämnade grunda den svenska kolonien, men att af dessa intet egt bestånd samt att holländarne icke egde berättigade anspråk på landet. Både holländarne och engelsmännen påstodo emellertid att landet hörde dem till, och tvistade om eganderätten till detsamma. De engelska anspråken hade likväl blifvit af Karl I till svenska regeringen öfverlåtna redan 1634.

Af riksamiralitetet i Stockholm utrustades nu två af Södersjökompaniets fartyg "Kalmar Nyckel" och "Fogel Grip," eller korteligen "Gripen," för den påtänkta Amerikafärden. Fartygen afseglade till Göteborg i Augusti 1637, togo här ombord de första svenska utvandrarne till Amerika samt afseglade med gynsam vind mot det aflägsna målet. Men knapt hade de kommit ut på Nordsjön, förr än de möttes af en rasande storm, för hvilken mindre modige män än svenskarne skulle bleknat och mindre sjödugliga skepp än Kalmar Nyckel och Gripen gått i qvaf. Seglen slitas i trasor, stänger och rår springa, och man väntar hvarje ögonblick att masterna skola gå öfverbord. Dock ingen fruktan, ingen tvekan hos de med döden och farorna förtrogna, hvilka stå dag och natt på kommandobryggan, vid rodret och vid de gnisslande pumparne ända till dess att den holländska hamn, hvarest fartygen skola intaga köpmansvaror och nya förråd af lifsmedel, skönjes genom den på stormens vingar flygande snön. Sedan fartygen anlupit denna hamn och reparerat de under stormen erhållna skadorna, styra de åter ut på det brusande verldshafvet, under det att en julpsalm, ackompagnerad af vindens tjut i tackel och tåg, uppstämmes af utvandrarne liksom fordom under julaftonen i deras fattiga men lugna hem vid de skogsomgjordade sjöarne i Norden. Allt svagare och svagare ljuder denna sång mot stranden, allt otydligare afteckna sig segelmassorna mot den gråa bakgrunden och försvinna slutligen bakom horisonten just då julljusen börja i aftonens dunkel tändas i de holländska hemmen och himlahvalfvets stjernor börja stråla med ökad glans ned på seglarnes spårlösa stig.

Månader fly sakta och obemärkt hän. Vi äro i medlet af Mars 1638. En disig aftondimma breder sig öfver den sköna Delaware flodens mörka vatten och öfver den lågländta stranden, hvilken den tidiga våren redan börjat svepa i sin gröna slöja, prydd med mångfärgade blomster, hvilka ingen Linne ännu kallat vid namn. Lutad mot sin lans står en reslig indianyngling på ett i floden utskjutande näs och betraktar tankfull den sköna tafla, som ligger längre upp mot höglandet i aftonrodnadens belysning framför hans blickar. Plötsligt spritter han till. Hans skarpa öra har uppfångat något ovanligt ljud från floden och han håller handen öfver ögonbrynen för att, om möjligt, med den skarpa falkblicken genomtränga dimman. Så står han orörlig såsom en bildstod i brons minut efter minut, till dess han i ett nu störtar såsom träffad af blixten ned i det manshögga gräset. Kort derefter visa sig konturerna af tvänne fartyg på floden, de närma sig, de lägga till nära stranden, ankar kastas och en mängd väpnade och obeväpnade män stiga i land.

Vi märka snart, att dessa främlingar äro de svenskar, hvilka hösten förut lemnade Göteborg för att i Amerika söka sig ett nytt hem. Det är en kärnfrisk stam: arbetsdugliga, idoga, sjelfständiga, kraftfulla bönder och handtverkare samt några soldater, hvilka kämpat mer än en kamp under "guldkonungens" Horns och Baners segerrika fanor. Kring en mörkblå i marcken planterad fana med ett gyllende kors samla sig alla, falla här på knä och tacka Gud i en brinnande bön för sin lyckliga färd öfver det stormiga hafvet. Derefter uppstämman de strids- och segersången:

"Vår Gud är oss vår fasta borg
En sköld, ett svärd bepröfvadt,
Han frälsat ur den nöd och sorg
Oss drabbat och bedröfvat."

Underbar ljuder denna sång i indianynglingens öron. Främlingarnes lugna och värdiga uppträdande, sjelfva den ärlighet och trofasthet som står att läsa i de äldres och yngres blickar och anletsdrag, gör på honom intryck och han kommer små-

ningom till den slutsatsen, att dessa främlingar, hvilka samlat sig å näset, som af dem kallas Paradisudden (vid n. v. Mispillion creek) måste vara ett annat slags folk än de "blekansigten," med hvilka indianerna hittills kommit i beröring och hvilkas nybyggen blifvit af dem lagda i aska. Ljudlöst glider han såsom en orm genom det långa gräset bort till småskogen, reser sig upp, kastar ännu en blick på den vackra gruppen å näset samt försvinner i qvällens skymning.

Svenskarneingo emellertid åter om bord på sina fartyg och styrde sakta uppför floden. Den 29 Mars ankommo de till en af Delawareflodens bifloder Minquas kil, nuvarande Christiana Creek. Här kastade de åter ankar och stego i land, hvarvid Minquessa indianernas mäktige höfding Mitatsimint, hvilken blifvit af den omnämnde indianspejaren underrättad om de egenomliga "blekansigtenas" ankomst, mötte dem med frödstecken och inbjöd dem till rådselden, sedan Minuit, som var indianernas språk mäktig, förklarar, att "främlingarne från Snölandet kommo i fredlig afsigt," "utan svek och argan list."

Ute i en lund af sekelgamla träd icke långt ifrån floden hölls nu å en öppen plats det första stora mötet mellan landets urinnevånare och våra nykomne landsmän. Detta möte hade varit värdigt den yppersta målares pensel. Man såg här den majestätiske på segrar rike Mitatsimint med de mångfärgade örnfjädern i sina ännu svarta lockar, lägre höfdingar och krigare med bågar och bjert färgade pilkoger, tomahawks och skalper; medicinmän i fantastiska dräkter och längre bort grupper af qvinnor och barn. Å den andra sidan såg man den flegmatiske, lugne och språkkunnige Minuit, klädd i holländsk dräkt, den kraftfulle ynglingen Henrik Huyghen bärande i sina händer den svenska fanan, vid hans sida den axelbrede, tappra löjtnant Måns Kling, hvilken var lika skicklig i konsten att uppmäta och kartlägga en landsträcka som i konsten att utsticka ett läger. Denne krutsprängde krigare stod här tyst stödd på sin väldiga klinga, ett arf från förfäder, hvilka kämpat under Engelbrekt, Sturarne och Gustaf Vasa. Hans elghudskyller bar framtill spår efter nappatag med Tillys kroater under slaget på "Leipzigs slätt" och hans blanka stormhatt hade fått mer än ett väldigt svärdshugg under stormningen af Wyrzburgs vallar.

I en halfkrets på båda sidor om Kling stodo yngre, med den tidens musköter beväpnade soldater, högre, kraftiga bönder och arbetare från Westergötland, Småland, Vermland och andra landskap i Sverige, samt yngre och äldre svenska qvinnor i vackra hemväfda högtidsdräkter, prydda med silfverspännen och broscher.

Sedan skänker af svenskarne utdelats till indianerna så frukostigt att de senare, trots sin sjelfbeherskning, icke kunde dölja sin förvåning, framställde Minuit fråga om indianerna skulle vilja till Sveriges stormäktiga drottning Kristina försälja den landsträcka, som låg på vestra sidan om elfven. Hårtill visade sig indianhöfdingarne ingalunda obenägna. Mitatsimint förklarade sig vara villig att sälja allt land, som låg mellan Minquas kil, hvarest mötet hölls, och Bomtiens udde (n. v. Bombay Hook) i söder. Andra närvarande höfdingar sade sig vara villiga att sälja landet norr ut till Schuylkil (vid n. v. Philadelphia). Då priset uppgafs, tillkännagåfvo svenskarne att de voro beredda att betala för landet icke blott allt hvad indianerna fordrade, utan mer dertill, hvilket tillkännagifvande ökade indianernas förvåning, ty med dylika affärsmän hade de aldrig förut sammanträffat. Ordentliga köpebref utfärdades nu på holländska språket, köpebref, hvilka indianerna undertecknade med sina bomärken, svenskarne med sina namn. Derefter afslutades mötet och svenskarne och indianerna skildes såsom goda vänner. Ett vänskapsband var mellan dem knutet, som aldrig skulle genom svek och bedrägeri slitas; väg var bruten och föredöme gifvet för Wilhelm Penn och hans qvåkare i en kommande tid.

Sedan landet, som skulle blifva "Sveriges krona i everldliga tider tillhörigt", betalats med varor, kartlades det af löjtnant Kling, som i gränslinien nedslog pålar försedda med den svenska drottningens namnchiffer. Samtidigt härmed började Minuit uppföra å norra stranden af Minquas kil, å det ställe hvarest staden Wilmington nu ligger, en skans, som efter Sveriges drottning kallades Kristina.

Detta förtörnade på det högsta holländarne i Nya Amsterdam (New York), hvilka gjorde anspråk på landet. Det dröjde icke länge förän svenskarne hade nöjet mottaga en ljungande protest

från ingen mindre personlighet än Wilhelm Keift, som i skrifvelsen kallar sig generaldirektör af Nya Nederländerna, boende på ön Manhattan uti fästningen Amsterdam, under det guvernement, som lyder till de högmäktige generalstaterna af de Förenade Nederländerna och det uti rådskammaren i Amsterdam privilegierade Westindiska kompaniet. Men svenskarne läto icke skrämman sig hvarken af den långa titeln eller af protestens hotelser: arbetet på skansen fortsattes, kanoner fördes från fartygen upp på vallarne och en garnison af ända till 24 man inlades i det nya fästet. Styrkan var visserligen obetydlig, men det svenska namnet var mer än en hel här. Den flagga, hvilken svajade öfver den låga oansenliga skansen, fladdrade nästan samtidigt segerkrönt på Wittstocks och Chemnitz's slagfält samt utanför Prags portar. Den flaggan vågade hvarken holländare eller engelsmän angripa.

Det lyckades de nykomne svenskarne att småningom slå under sig en icke obetydlig del af indianhandeln. I kolonien rådde rastlös verksamhet: hus timrades, från hvilka spinnrockens surr och väf-bommens slag snart hördes, jord odlades, säd såddes och tobak planterades. På tobaksodlingen fäste man stora förhoppningar att den skulle i framtiden blifva en af koloniens förnämsta inkomstkällor, pelshandeln en annan och handeln på Westindien en tredje. Sedan Minuit på bästa sätt utfört sitt åtagna uppdrag, återvände han sannolikt i Juni till Sverige med Kalmar Nyckel, men han kom icke längre än till den vestindiska ön St. Kristoffer, hvarest han drucknade om bord på ett holländskt fartyg. Kalmar Nyckel kom i November till Holland och i Juni påföljande år till Göteborg. Fågel Grip afgick också från Nya Sverige till moderlandet och anlände dit i Maj 1639.

Med denna nu skildrade första expeditionen från Sverige till Amerika för 250 år sedan var den svenska invandringen påbörjad. Denna invandring har sedan dess aldrig fullkomligt upphört. Den har under vissa tider varit liten och obetydlig, det är sant, men den har också under andra tider, isynnerhet under de senare årtiondena, stigit såsom Nilfloden öfver sina bräddar och såsom Nilen bragt välsignelse till landet, förvandlat öknen till lustgård och vildmarken till åkerfält med

gyllene skördar. Vår nationalitet är å Amerikas jord nästan årsbarn med den anglo-amerikanska och vårt svenska språk ljöd här i landet redan 138 år innan Förenta Staterna ännu funnos till såsom sjelfständig stat samt har sedan dess aldrig dött ut.

Hade den svensk-finska invandringen under 1700 talet varit om och endast under ett par mansåldrar lika stor som den är i vår tid, mycket hade då varit annorlunda här i landet än hvad det nu är. Nu var utvandringen från Sverige deremot obetydlig under ifrågavarande tid, oaktadt allmogens ställning var i många afseenden sämre än i vår tid. En resa till Amerika var ett af faror uppfyllt "vågspel." Om den fullbordades på 6 månader, ansågs den hafva varit "snäll nog." Blef ett fartyg nödgadt att söka hamn vid någon af Vestindiens af spaniorer och fransmän bebodda öar, blef det ofta ett byte för de laglöse herrskarne derstädes eller utplundrades, innan det nådde hamn, af de djerfva sjöröfvare, hvilka svärmade omkring i dessa farvatten. Allt detta afskräckte från utvandring. Dessutom var Sveriges folkmängd icke fjerdedelen så stor som nu. Under den tid, då våra segerrika fanor fladdrade från Ladoga och Peipus, utmed Alpernas fot och Karpaternas, från stränderna af Rhen till Weichsels och Dnjepers, egde Sverige med alla dess biländer endast $1\frac{1}{2}$ million innebyggare. Utvandringen kunde derföre icke vara synnerligt stor, helst som hären hvarje år drog till sig omkring 4,000 af landets kraftigaste söner. Genom värfningar och utskrifningar stego de härar, hvilka i slutet af 30-åriga kriget kämpade under svenska fanor och svenske anförare, ända till 100,000 man, motsvarande för en folkmängd så stor Förenta Staternas en här af 4 millioner.

Till följd af svenskarnes ringa antal i kolonien Nya Sverige eröfrades densamma, såsom bekant är, 1655 och öfverlemnades slutligen till engelsmännen 1664, men utan inflytande på vårt adopterade fosterlands utveckling blef dock icke den svenska invandringen. Det rätttrådiga, laglydiga, idoga, frihets- och fosterlandsälskande folket har lemnat spår efter sig, som tiden aldrig skall utplåna, minnet aldrig glömma.

Det var ett gudfruktigt folk. Kristendomen var för dem en lifssak, ingen bisak. Biblen, Svedbergs psalmbok och Luthers lilla katekes voro det förrådshus, ur hvilket de i hemmen hem-

tade sin andliga näring. Redan med den andra expeditionen från Sverige 1640 ankom från Sverige till dem en egen lärare Revrus Torkillus från Östergötland. En annan, Johan Campanius, ankom tre år derefter. Under en tid, då den protestantiska kyrkan hade nästan förgåtit sin missionskallelse, bragte denne lärare evangelii ljus till de närboende indianstammarne och öfversatte till deras tungomål Luthers lilla katekes, hvilken öfversättning trycktes i Stockholm på Karl XI:s befallning samt spreds sedermera till nästan hvarje wigwam å Delawareflodens stränder. Nybyggarna saknade skolor, men hvarje husfader och husmoder var lärare och lärarinna och hvarje hem var en skola. Ofta ledo de brist på prester och andaktsböcker, men det kristliga lifvet och det kyrkliga sinnet dog dock icke ut bland desse enkle, trofaste odalmän, det brann endast med något svagare låga, hvilken flammade upp med sin forna värme och glans strax koloniens församlingar hade glädjen att från Sverige mottaga gudfruktiga, begåfvade och nitälskande kyrkoherdar, till hvilka åhörarne kunde hysa obetingadt barnsligt förtroende i andliga angelägenheter. Oaktadt invandringen från Sverige var under många år obetydlig, snart sagdt ingen, och oaktadt kolonisterna voro omgifna af engelsk-talande nationalitet, efter landets sista "eröfring," så upprätthölls likväl svensk gudstjänst i deras församlingar i 191 år eller från 1640 till 1831, då deras siste svenske lärare Nicolaus Collin afled i en ålder af 87 år.

De svenske kolonisterna voro ett frihetsälskande folk. Man behöfver endast genomläsa den svenska regeringens år 1642 för koloniens förste guvernör utfärdade instruktioner, hvilka skola lända den svenska regeringen till ära, så länge historien faller oväldig dom, och man skall snart lära sig inse att svenskarne i uppfattningen af mer än en vigtig fråga stodo långt framför sin tid. "Fritt arbete, ingen slaf" var en af de grundsatser, på hvilka den svenska kolonien i Amerika hvilade, en grundsats, som först i våra dagar blifvit inskrifven i det adopterade fosterlandets grundlag och folkmedvetande, men först efter ett blodigt krig och oerhörda uppoffringar. "Fritt land, ingen afhängighet," var också den tanke, som besjälade den ädle svensk-amerikanen Johan Morton, då han med sin afgörande röst stälde

Pennsylvanien i de fria koloniernas led och med sitt namn underskref detta lands sjelfständighetsförklaring 1776.

Den svenske kolonisten var "en man för sig." Tillgänglig, öppen, gästvänlig som han var, så låg det dock på botten af hans karakter en sjelfständighetsanda, som icke gerna fördrog beroende af andra, allra minst förtryck af främmande herskare. "Han visste med sig," säger en anglo-amerikansk författare, "att han tillhörde en stormagt och att det höfdes honom att herska." Följaktligen fördrog han aldrig kryperi och fjesk för dem, hvilka tillhörde annat folk, egde annan sed, och annat språk och annan tro.

"Osmakligt var ej än hvad helst som nämndes svenskt.

Hans sinne som hans dräkt var varmt och fosterländskt.

Nöjd med hvad jorden bjöd och skog och bölja gaf,

Han sökte ingens skydd och hade ingen slaf."

Ehuru de svenska kolonisterna i Nya Sverige visst icke voro några felfria helgon, lika litet som svensk-amerikanerna i våra dagar äro det, så egde de likväl förtjenster, hvilka tillförsäkrat dem ett framstående och aktadt rum i detta lands häfder. De voro i jemförelse med oss endast en handfull folk, men de voro en enig nationalitet. Den kungliga svenska afundsjukan och den bittra demoniska partiandan i konservativa och liberala färger sög icke såsom en blodigel detta folks lifskraft, must och mærg. Hvad som kunde lända hela folket till gagn samt till ära och anseende bland andra nationaliteter, det var hela folkets angelägenhet, för hvilken alla hjertan klappade, alla händer verkade.

"På berg, å slätt, i dal, i skog

Ett enda sinne rådde,

I svenske män ha, än i dag,

Vi qvar detsamma sinnelag?"

Är det minne, som vi i afton fira, för oss en ur seklernas graf frammanad vålnad, hvilken anklagande pekar på en gudsfuktan, som är på mer än ett ställe ett sken utan kraft i lifvet och i döden, på en nationalkänsla, som är nästan qväfd under partiandans iskalla famntag, och på en sjelfständighetskänsla alltid färdig att bortbyta fäderneärfvt rent guld för hvilka lumpna

glasperlor som helst, endast desamma bära främmande fabriksstämpel? Eller är detta minne en i ljusets, framåtskridandets och frihetens skära skrud klädd genius med en tafla nästan fullristad af svensk-amerikanska segrar, vunna icke blott i forntiden utan äfven och isynnerhet i vår tid? Jag älskar att tro det senare, ty är icke detta land en sådan tafla, å hvilken vi med "tanke, svärd och plog" tecknat bragder, för hvilka vi icke behöfva blygas å våra fäders minnesdag. Det är sant hvad den föregående talaren yttrat om den väldige kämpen utan svärd och sköld, hvilken sände under republikens pröfningsår sitt snilleverk — den förste monitoren — såsom en räddande engel öfver vägen, det är lika sant hvad han yttrat, att denne vår ärade landsman aldrig såg en af sitt fosterlands söner i landsförrädarens eller anarkisters leder, men väl tusenden, hvilka kämpade, blödde och dogo hjeltedöden under stjernbaneret, omkring hvilket vi alla slutit oss som en trogen riddarvakt. Såsom banbrytare och säningsmän för framtidens skördar tåga vi fram från haf till haf utan mycket buller och bång, men "hvad som sker stort, sker tyst." Vår gudsfruktan, der den är sann, vår frihets- och fosterlandskärlek der den är varm, vår nationalkänsla, der den är lefvande, skola bära — så är vårt hopp — rika skördar det älskade, adopterade fosterlandet till båtad och gagn. Framdeles såsom hittills vilja vi uppfylla vår pligt såsom det höfves amerikanska medborgare, men också kräfva såsom sådana vår rätt till den yttersta skärfven, häfdande å alla områden det svensk-amerikanska namnets ära och anseende, till dess att detta namn blifver från haf till haf ett hedersnamn, som i sig innefattar allt som är stort, ädelt, rätt och sant.

The following "Ode" for the day, by Hon. H. Stockenstrom, was sung by the whole audience, standing:

Kung Gustafs folk! I dag
 Från bröder hyllning tag
 Och hör vårt rön:
 Ert lif vid Delaware
 Ett yngre slägte lär,
 Att manlig sträfvan bär
 I sig sin lön.

I skogens mörka djup,
 På sjö, i bräcklig slup,
 I pröfvat på;
 Men trygg bland vilda män,
 Der knapt det fins en vän,
 Bland farors mängd står den,
 Med Gud vill gå.

Er dygd, er tro, ert mod,
 Hvar bitter pröfning stod
 Till dagens slut,
 Och från ert enkla tjäll,
 Der brasan brann på håll,
 Till seklers sista qväll
 Skall dygd gå ut — — —

Hell dig i minnets frid,
 Du folk från Gustafs tid —
 Ett hell åt dig!
 Med dig oss blodets band
 Knöt hop i Svea land,
 Och på Amer'kas strand
 Vi gå din stig!

Gud signe dig, vårt folk!
 Blif jemt det ädlas tolk
 På fjerran kust!
 För frihet, sanning, rätt,
 Strid käckt på fädrens sätt,
 Slå aldrig till reträtt,
 Du svenska folk!

President Cyrus Northrup, of the state university, made the following remarks:

Mr. President:

I am almost afraid to open my mouth lest, by some chance, I should hear myself speak. This building, however admirable it may be for the exhibition of the products of man's industry and invention is the worst place I have ever known for the exhibition of the human voice. I have been greatly delighted to be present at this celebration, and as I have listened to the grand achievements of the Swedish race, my

greatest regret, next to the regret I feel at being called upon to speak, has been that I am not a Swede. However, as we have been told to-day that the Swedes are more like the Pilgrim Fathers than are the descendants of the Pilgrim Fathers themselves, I suppose that I may justly claim to be more like a Swede than the Swedes themselves, since it is a "poor rule that does not work both ways." In this view of the case I feel that I may justly share in the glory of this occasion.

Many things have been mentioned to-day in which the Swedes have excelled, from war to music, but one thing of which we have had a notable proof, has been omitted. I delight in the exhibition of genuine, natural oratory. It has been my fortune to hear on this platform the eloquent orators of many nations, from the eminent Virginian representative of the colored race through the various European races, and a generous display of native talent. It has, however, been reserved for an American Swede and a Swedish American to carry off to-day the highest honors for eloquence both in the English and the Swedish tongue.

It is a great pleasure to me to know that I live in a state that has so large a population of Scandinavian origin as Minnesota has. The virtues which have been attributed to them to-day—honesty, patient industry, economy, reverence, a religious spirit, obedience to law and a ready assimilation to American institutions I believe to be theirs, and they make the Scandinavian races exceedingly desirable as citizens of America. I have not been stirred in a long time as I have been to-day by the eloquent declaration of the speaker that the Swedes have no sympathy with anarchists. We want no people to come here whose purpose is to subvert our institutions. Let people who are anxious for revolutions stay where they are and revolutionize Europe if they will. Here all men are equal in natural rights and in the eye of the law. We desire to have this equality continue with general prosperity and individual good, and not on an equality based on universal destruction and common misery. We desire to have the people come to us from foreign shores who expect to live here,

to make this country a home for themselves and their children, and who thus expecting will at once endeavor to learn our language, become acquainted with our customs, support our institutions, and, while losing in no respect their love for their native land, will yet become in heart and act American citizens. This the Swedes have done and are doing. They may be relied on to sustain what is good and to resist what is evil. The measures which will lift up society and make the state better are sure to receive their support. And for these reasons I am heartily glad that you have all come and that you have settled here in Minnesota and that we can always feel that in whatever efforts we make for the improvement of our state in morals, in education, in religion, we shall have the hearty support of a large majority of the Scandinavian population of the state. I have been looking for some time at that picture over yonder representing one of the earliest Swedish churches in America with the graveyard around it. The scene is very peaceful and very cold. It represents the past. Here to-day are the many thousands of the living representing the present. Here around us are the forces that are to build up this nation. I earnestly hope that here the sons and daughters of New England and the sons and daughters of Scandinavia may live together in peace and concord, and by hearty co-operation in everything which is good may make this Northwest the best part of the mightiest nation on the globe, and that their sons and daughters may be the best people on the earth.

I congratulate you, sir, most heartily on the success of your celebration of an event so clearly connected with the welfare of our country—the first Swedish settlement in America.

Capt. O. G. Lange from Chicago, who is the oldest Swedish immigrant now living, having come to the United States over sixty years ago, was introduced to the audience as an honored guest and returned his thanks.

The following poem written by A. T. Lindholm, Esq., was read by the author:

Gamla och Nya Sverige.

I forna dagar ett kungsbud gick
 Kring det urgamla Sveriges dalar,
 Då till sitt folk med ett ädelt skick,
 Den hugstore drotten talar:
 "Gån, svenskar, bort till det fjerran land
 I vester, den kristna läran
 Utspriden, ledd af Försynens hand.
 Ett Sverige byggen på vänsäll strand,
 Och häfden den svenska äran!"

Då rustades till ett vikingtåg,
 Öfver böljande hafven gick färden,
 Med kraft i vilja, med Gud i håg,
 Beträdde de Nya Verlden.
 I en härlig natur, i ett paradis,
 De funno ett godt herberge,
 Och välstånd vunno för mödans pris;
 Med odling fliten, på nordiskt vis,
 Här grundade Nya Sverige.

Men, o hvem tolkat dess känslors brand,
 När slitet var sista bandet,
 Och, för dess blickar, vid himlens rand,
 Försvunnet var fosterlandet?
 När minnes-facklan ånyo tändts,
 Och tanken tog flygt till Norden;
 Då kom der en längtan utan gräns,
 Ett vemod som blott af en Nordbo käns,
 Vid tanken på fosterjorden!

Här ständigt för lagens helga rätt
 Deras trofasta hjertan glödde;
 En tro, för hvilken på Lytzens slätt,
 Sjelf, hjeltekonungen blödde,
 Satt rotfast uti dess ädla barm
 Och kunde ett löfte ej svika;
 Ett mod, som väpnade stålsatt arm,
 Och kunde i tvedrägt, i stridens larm,
 För orätt och ovän ej vika.

Så lefde de trygge en längd af år,
 Och förvärfvade gods och ära.
 Än trogne sitt land, uti dygdens spår,
 De strängt följde fädrens lära,

Till den högre kulturen frö't de sätt,
 Som i sekler nationen sirat,
 Och välsignelserik, i ymnigt mått,
 Till sednare släkten i arf har gått,
 Och Ljusets segrar har firat!

Men våldet väpnadt drog mot dess strand,
 Med öfvermakt det *tog* rätten.
 Ej mer förstärkt af sitt fosterland,
 Snart slocknade svenska ätten.
 Hur här för sitt sjelfbestånd den stred,
 På historiens blad står tecknad—
 Försvunna äro de tappres led—
 Och seklers sol sedan dess gått ned—
 Men dess minne ännu ej bleknat!

I fäder, som slumren i stilla ro
 Derborta vid Delawares bölja!
 Med from förtröstan vi hysa den tro
 Att städs edra andar oss följa—
 Att äfven här på Amerikas strand
 Edert minnes ära vi värje;
 I dag vi knyta med trofast hand,
 För kommande släkten, ett kärleksband
 Mellan gamla och nya Sverige!

O, svenskar, för oss hvilken härlig lott,
 Att, under den blågula fanan,
 Här skänka vår hyllning åt Nordens drott;
 Den ädle, som först brutit banan
 För släkten, som vandrat i tiders lopp
 Till Frihetens stränder. Hvad vore
 O folk! dina minnen, ditt framtidshopp,
 Om icke med vördnad du såge upp
 Till *Gustaf Adolf den Store!*

The following address was received from the Rev. E. Aug. Skogsbergh, who was unavoidably absent from the city:

Detta storartade minnesfirande af våra första landsmäns ankomst till Amerika för två hundra femtio år sedan, kommer att skrifva ett betydelsefullt kapitel i svenskarnes i Amerika historia. Denna högtidlighet icke allenast riktar minnet på och stämmer våra känslor till helig vördnad för de första svenska nybyggarna

af detta land, utan uppväcker äfven hos, åtninstone, tänkaren hvad vårt folks framtid beträffar, dels förhoppningar och dels farhågor. En fråga liknande den af tvenne fordom dags föräldrar, med afseende på sin sons framtid framställda: "hvad månde blifva af detta barnet?", vill äfven med afseende på oss smyga sig fram: hvad månde blifva af det svenska folket i Amerika?

Någon torde invända, att det är försent att sålunda fråga, alldenstund svenskarnes existens i detta land är två hundra femtio-årig, under hvilken tid man hunnit att häfda det svenska namnet.

Sant är att lofsägende tal hafva i dag såväl på engelska som svenska hållits öfver oss och mycket af det sagda torde hålla profvet — kanske att sant är att svenskarne af amerikanerna i många afseenden och det med all rätt vunnit deras förtroende och aktning, och detta i allsynnerhet för sin idoghet och rättskänsla. Men dårar voro vi, om vi under allt detta blundade för våra nationella brister. Och dubbelt dåraktiga voro vi, om vi efter att dessa loftal förklingat, gingo hem hvar och en till sitt och lade oss satt hvila på denna sjelfbelåtenhetens kudde: vi svenskar i Amerika äro idealet bland nationaliteterna; vi hafva nått höjden af utbildning och framgång. Ingenting är så hämmande för ett folks framgång, som att makligt lägga sig på sjelfbelåtenhetens hydra.

Jag vill ingalunda med denna framställning söka afkyla den rådande entusiasmen, nej, fasthålla den genom att dels rikta tanken på våra nationella brister och att dels möjligen sporra oss att ej stanna i loppet af det som höjer oss till en storhet men i stället jaga framåt till en högre ståndpunkt såväl i intellektuellt och socialt som ock moraliskt och religiöst hänseende.

Visserligen är det sant att på åtskilliga områden icke litet gjorts för vårt folks bästa. Många välgörenhetens och bildningens institutioner hafva blomstrat upp ibland oss, men uppenbart är att upphofsmännen härtill utgöras i alltfall af endast en bråkdel af vårt folk. Ibland massorna pågår utan tvifvel en rörelse och verksamhet, som lik en väldig våg rullar fram för att hindra sann verklig bildning och utveckling. Sålänge man föraktar gudsfruktan och nykterhet, och i stället lofordar drycken-

skap och sedeslöshet, så länge Bellmansfester firas och tolereras, och så länge man icke kan umgås utan att bada i likörfloden, så länge tidningar låta i sina spalter inflyta bloddrypande och sedeförderfvande romaner jemte annan läsning af samma art, så länge okunnigheten prisas som dygd och råheten som något manligt, sålänge säger jag, är det visserligen icke som det borde vara. Här är ett fält för hvarje ädel och rättänkande svensk att arbeta på. Det borde ligga hvarje svensk om hjertat att aflägsna från det svenska namnet allt vanhedrande och istället förena dermed sådant som pryder det såväl inför Gud som menniskor.

Gudsfruktan och nykterhet äro de förnämsta villkoren för sann bildning och utveckling. Visa mig ett folk som har bannlyst gudsfruktan och nykterhet från sig och jag skall visa er ett folk som inom kort har sjunkit in i hedendomens kolsvarta mörker. Hvad är det som har gjort de civiliserade folken till hvad de äro idag? Svar: kristendomen, gudsfruktan. Och ett faktum är att kristendomen än i dag är civilisationens förnämsta föregångare och befordrare samt äfven upprätthållare. I förening dermed kommer nykterheten. Med denna klippa till grund skulle vi sträcka oss framåt i det rätta, sanna och ädla.

De förnämsta faktorerna i denna mission äro enligt min tanke tre: predikstolen, tidningspressen och skolan. Dessa tre borde vara en enighet, en kombination. Dess representanter skulle alla vara besjälade af gudsfruktans och nykterhetens sinne. Tänkom oss, hvilken mission det blefve, der alla dessa verkade hand i hand. Det har ju namnet af att så vara, men det är det icke. Det är en disharmoni här och der, hvilket verkar hämmande på det hela. Jag fruktar att mången predikant uraktlåter att säga sina åhörare sanningen dels af fruktan för att förlora brödet och dels af fruktan att förlora folkets gunst och ynnest. Männe icke mången tidningsman af svaghet för penningen och för vissa menniskors gunst fyller spalterna med en läsning som visserligen klingar dem i öronen, men som likväl är en sådd, hvilken en dag gifver frukter, för hvilka han fasar. Den tidningsman och den predikant som af svaghet för menniskors behag och penningar icke våga framhålla det som gagnar, som förbättrar, ja, icke våga tala för sanning och rätt, de duga icke att vara

ledare och uppfostrare. Desse skulle omvända och fostra folket, men se, folket har omvänt och fostrat dem efter sitt godtycke. Nej, predikstolen, pressen och skolan behöfva renas och helgas. Vi behöfva mer och mer män som våga i tal och skrift stå fram för sanning och rätt. Endast på den vägen kunna vi såsom ett folk framåtskrida till en storhet som icke är inbillad utan verklig, en storhet som äfven är erkänd på högre ort.

Till slut, låtom oss från och med denna fest vakna upp öfver hvad vi verkligen äro och hvad vi som ett folk i detta land kunna varda och derefter sträcka oss.

“Hör oss Svea” was sung by the chorus, and an “Ode” by Mr. D. Nyvall, read as follows:

Ett folk af höga nord
Från gamla Sveas jord
I härnad låg.
Då brändes städer ned
Af nordisk berserk vred,
Och fåfängt södern stred
Mot vikings tåg.

Men på den brända jord
Fick vilden höra ord
Om hvite Krist.
Och med ett krossadt mod
Den grymme viking stod,
Och hjeltens klinga god
Ej bet till sist.

Se'n efter hundra år
Från Sverige åter går
Ett vikingtåg.
Med spaden i sin hand
Att odla nya land
De gå mot denna strand
På vestervåg.

En konung sände dem
Från nordens kära hem
Till denna kust.
Hans ädla hjelteråd,
Om ej till stora dåd,
Så dock till fliten bråd
Dem ingaf lust.

Med korsets helga ord
Till indianens jord
De skulle gå.
Det var kung Gustafs bud
Att evangelii ljud
Igenom dem från Gud
Dit skulle nå.

Lef, dyra minne, än
Och fostra bland oss män
Af denna stam,
Att gammal nordisk dygd
I hemmen gifva skygd
Och hjeltar fosterbygd
Här skapar fram.

Rev. C. A. Swensson, president of the board of directors of Bethany College, Lindsborg, Kan., delivered the following address:

MR. PRESIDENT: I am glad to notice that you feel better after listening to the magnificent addresses of this afternoon than you did at one o'clock. The rain scared you. Did you not remember the old Swedish saying, that the more rain on the wedding day, the brighter will the future be? This is a wedding occasion. The first two hundred and fifty years of Swedish-American history have to-day, and by this occasion, been united with bonds of love and memory to the common history of the American nation.

Mr. President, in building up a new and mighty nation like the American people, the leading spirits should make evident that same spirit of wisdom that farmers and stock raisers always show. They should understand the value of good blood. I stand here on this occasion, Mr. President, proud of the opportunity to say that we Swedes are of good stock, that we are and have always been of good blood. We are made out of reliable materials. The good Lord did not use any wood in the construction of our upper story. The Swedes have been a free people for 2,000 years. They were never slaves. They never could be. Death is always to

them preferable to slavery. Our early form of government was patriarchal and republican. The Swedish farmer spoke directly and without fear to the Swedish king about the grievances and wishes of the people. The present king of Sweden has a more limited power than the president of the United States. We come of the Viking stock. Normandy, in France, and England herself, has received some of its best blood from the Norse Vikings. It was a race of heroes. The United States, and more especially Minnesota, is getting a great deal of this splendid element among the rapidly increasing population.

You have heard a great deal of the Swedes to-day. Let me ask you, Mr. President, why did the Swedes come to America?

The Swedes came to America not because they wanted to make a fuss. We are not made that way. There is no dynamite or red flags in the composition of Swedish character. We have no cause for making a disturbance. The freedom and intelligence of Sweden (Sweden has a much smaller per cent of illiteracy than Massachusetts, the paradise of the school ma'ams and philosophers,) preclude the possibility of any success for anarchistic or nihilistic doctrines among our people. Yes, I have heard of one nihilist over in Sweden, a tailor called Palm. He is the laughing stock of king and peasant alike. In America neither you nor I, nor anybody else, ever heard of a Swedish anarchist. We never will. Tyranny, ignorance, military despotism, arbitrary police government, with atheism and bad beer or whisky added in sufficient quantities, make anarchists. That is the reason why we Swedes are not anarchists. The necessary conditions are lacking.

We did not come to America to live in the poorhouse or to have the government pay for our board and lodging in any other manner. We came because of our willingness and ability to work. In our philosophy hard and patient work means assured success sooner or later. We are willing to do any kind of work until we find something better. We would rather work on the street than to go idle.

We did not come to perpetuate Swedish customs or ideas in this country. America, not Sweden, is our fatherland now. We Americanize easily. The reason is, we have been a cosmopolitan people for 2,000 years. The Vikings felt at home everywhere; so do we. Of one thing I am certain; American institutions fit us, and our ideas, hopes and ambitions to perfection. We could hardly be happy in dear old Sweden again since we have seen and loved America and Minnesota. Oh, yes, speak of love of fatherland and everything of that sort. We are proud of the history of the Swedes in Sweden, but we hope for better things for the Swedish-Americans in this country. The grandest and most perfect realization of the ideals of human history must be looked for right among ourselves. In America those great principles which decide temporal and eternal happiness shall be better and more perfectly understood, and will stand forth in a purer revelation than in any other country, or among any other people. To be an American is to be one of heaven's favorites, to be un-American, and yet remain here, is the unfailing sign of a knave and of a fool.

Fellow Swedes of Minnesota, the ages to come will bear witness to your conduct, your patriotism, your devotion to a great and noble cause. Upon you depends largely whether the Swedes shall continue to be honored and loved in this new nation of ours. May you help to make more and better history in America than Swedes ever did before. America is now our fatherland. Let us know no other. Teach your children to love America and her free institutions with that devotion and forgetfulness of self so characteristic of our Swedish people in all ages. Remember your rights. They are the equal rights of every citizen of the United States. I could not express it more forcibly; the rights of an American citizen! Remember them, thank God for them, be true to them.

As the ages march by I can not but remember the trials, the afflictions, the burdens and tears of mankind. Oh, how the world always hoped for better times in the future. But the hopes were often mangled, the peans of victory were hushed, and the throbbing, the sad, desolate, hopeless throbbing, of

the great human heart became more distinct. Oh, America, thou art the hope of the ages, of the nations, thou art the answer to prayers of a thousand years, uttered in song and poesy, in the yet deeper unheard yearning of all those nations that were leaders in the race of development. America, be true to thy destiny, and as I think of the glorious future, of the unexampled progress already made, of the unlimited resources at thy disposal, of the devoted and unswerving patriotism of thy sons and daughters, then I feel that there is nothing in the entire political history of the world so grand, so inspiring, so full of hope, as to be a citizen of the greatest, most christian and civilized nation on earth, the American nation.

The following poem was read by the author, Mr. Ernst Lindblom, of Chicago :

Till Minneapolis.

I idoghetens land,
Vid Mississippis täcka strand,
Der Anthony- och Minnehaha-fallen brusa,
En stad har stolt växt opp. —
Det är den unga Vesterns hopp,
Dett hopp, som afundsjuka än förgäfvets sökt att grusa.

Invid den breda elf,
Der indianen såg sig sjelf
På femtitalet vara herre uti trakten,
Har nu ett jättebarn
Bygt hus vid hus och qvarn vid qvarn;
Och Minneapolis är namnet på den unga makten.

Den firar uti dag
En storstadsfest af märkligt slag,
Som sympati i alla svenska hjertan röner.
Den firar minnet af
Den tid, då öfver vida haf
De drogo till Columbi land, de förste Svithiods söner.

En liten koloni
De bildade, som fann sig fri,
Fastän den under fjärran Svea-drotten lydde.
Den gick med flit och id
Framåt. Det syntes, som en tid,
Då mödan skulle bli belönt, för *Nya Sverige* grydde.

Den tiden är nu här;
 Vi se uti den dag, som är,
 Det nya Sverige som ett stort och vidsträckt rike.
 Inunder tidens lopp
 Ha våra fäders stolta hopp
 Förverkligats af landsmän, hvilka varit fädren like.

De gamle sådde gladt
 I ärlig, varm förtröstan, att
 De skulle berga skörden uti *sina* dagar.
 De trodde på den trakt,
 Der de ned svett och möda lagt,
 De trodde på sig sjelfve och på Svea-kungens lagar.

Men säden, en gång sådd,
 Låg öfver sekler två i brodd;
 Nu först den sägas kan ha spirat upp ur gruset.
 De gamles koloni
 Har blifvit stor, och den är fri,
 Så länge världen står och stjernbaneret höjs i ljuset.

Det nya Sverige är
 Ej längre blott i Delaware,
 Nej, det når öfver alla Unionens stater,
 Inunder årens lopp
 Ha *svenskar* hulpit bygga opp
 Vår republik med tysta, ofta obelönta dater.

Hvar än de hittills bygt
 Man nu dock påstå kan helt trygt,
 Att Minnesota för dem blifvit hufvudorten,
 De tyckas trivas der,
 Och Minneapolis det är
 Till deras lyckliga och nöjda hem den öppna porten.

Derför ock der i dag
 En fest kan firas af ett slag,
 Som sympati i alla svenska hjertan röner.
 Högt lefve minnet af
 Den tid, då öfver vida haf
 De drogo till Columbi land, de förste Svithiods söner!

Miss Mary A. Brown, of Washington, made some interesting remarks concerning the discovery of America in the year 1,000 by the Scandinavian Vikings, after which the presiding officer announced that a number of congratulatory letters and papers had been received, and read such of them as the late hour permitted, whereupon the exercises closed by the singing of the one hundred and fiftieth (David's) Psalm, accompanied by Cappa's band, and the vast audience reluctantly dispersed.

CONGRATULATORY LETTERS AND PAPERS.

TELEGRAM TO KING OSCAR, STOCKHOLM.

The Swedes in America assembled at Minneapolis to celebrate the two hundred fiftieth anniversary of the landing of the first Swedish colony on the Delaware, send your Majesty affectionate greetings and assurances of filial love for the honored land that fostered them and us. H. MATTSON,

Chairman.

REPLY.

I am commanded by the King to express his thanks for telegram and good wishes for the prosperity of the Scandinavian colony at Minneapolis. PRINTZENSKOLD,

Chamberlain.

WASHINGTON, D. C. Sept. 6, 1888.

Hans Mattson, Esq., Chairman,

DEAR SIR: If it were possible I should find sincere pleasure in joining with you and your associates in celebrating the two hundred and fiftieth anniversary of the first Swedish settlement in America.

The place of my birth and my present home—Wilmington, Delaware—was, I conceive, one of the first, if not the first, of the foot marks of Swedish enterprise in the new world.

Fort Christina, on the banks of the river Christiana, is now Wilmington, and was once Willington—named after Joseph Willing, of Bristol, in England, who migrated to Pennsylvania (one of my ancestors on the maternal side), married a Swedish lady and became possessed of the land whereon the settlement was made and the town built.

The most enduring visible monument of the Swedish era, is the old Swede's church—now an Episcopal church, which was dedicated to the worship of God in 1698, and in which on Sunday last I attended divine service.

This simple but impressive structure is within a few hundred yards of a rock, on the side of the river Christiana, whereon—the tradition is—the Swedes first landed. Around this venerable building are the graves of the Swedish colonists, the terminology of whose names, quaintly carved upon the tombstones attest their national origin, and there

“Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.”

As your letter tells me that you have a photograph of the church, it may be interesting for you to know that the ivy which covers the southern side was grown from a slip brought from Stoke-Pogis in England, the scene of Gray's immortal “Elegy written in a country churchyard.” My mother procured this slip of ivy and had it planted more than half a century ago; her grave is but a few yards distant.

But there are other less palpable, but equally enduring results of Swedish settlement in America—in the fruits of their personal virtues and sacred manly characteristics. I make bold to say that no better stock has been contributed (in proportion to its numbers) towards giving a solid basis to society under our republican forms, than these hardy, honest, industrious, law-abiding, God-fearing Swedish settlers on the banks of the Christiana in Delaware. While I have never heard of a very rich man among them, yet I have never heard of a pauper. I can not recall the name of a statesman or distinguished law-giver among them, nor of a rogue nor a felon. As good citizens they helped to form what Mr. Lincoln called the “plain people” of the country—and I have lived among their descendants, and know their civic virtues have been transmitted.

I am glad to hear that in the great West, and around the marvelous prosperity and growth of such cities as St. Paul and Minneapolis there is a disposition among citizens of Swedish descent to pause in the midst of their gainful and energetic

pursuits, and recall with affection and respect their forefathers, who were among our earliest settlers, and who were indeed the true seed from which honest government is derived.

Yours very respectfully,

T. F. BAYARD.

HISTORICAL SOCIETY OF DELAWARE, }
WILMINGTON, Sept. 3, 1888. }

At a special meeting of the society held Sept. 3, 1888, the following resolutions were adopted:

Resolved, That in friendly recognition of the movement (in Minnesota) Mr. Pennock Pusey is hereby appointed a delegate to represent this society at the proposed celebration at Minneapolis on the fourteenth of September, and to present this greeting from the descendants of the first Swedish settlers to the latest immigrants from the fatherland.

Resolved, that the secretary furnish Mr. Pusey a copy of the above resolutions duly signed and attested with the seal of the society.

R. P. JOHNSON,
Secretary.

ATTEST:

E. G. SHORTLEDGE,
[SEAL.] *Chairman.*

NORTH BROOK, CHESTER CO., PENN., }
Sept. 8, 1888. }

Major Geo. Q. White, St. Paul, Minn.,

MY DEAR SIR: You are doubtless aware of the movement among the Swedish citizens of Minnesota for the celebration of the two hundred and fiftieth anniversary of the original landing of the Swedes on the Delaware. The people of Wilmington, whose city limits embrace the landing place on the Christiana as well as a later memento of the early settlement in the old Swedes' church, naturally feel an interest in the event and both the city council and the historical society

have taken action in friendly recognition of the movement. The latter have appointed me a delegate to represent their society and present the greeting of the descendants of the first settlers to the latest comers at the celebration in connection with the Minneapolis exposition on the fourteenth inst. at 2 P. M. As I can not arrange matters in time to attend I enclose the attested credentials with the request that you will kindly act as my substitute, for which there is a propriety in your having once been a Wilmingtonian, and I authorize you to appear as fully as though you had been the original appointee. Hoping it may suit your pleasure and convenience to act as desired, which will confer a favor both upon the celebrants and myself, I am

Most respectfully,

PENNOCK PUSEY.

OLD SWEDES' PARSONAGE, }
WILMINGTON, DEL., Sept. 11, 1888. }

To H. Mattson, Esq., Chairman,

MY DEAR SIR: Seated within sight of the spot where the "Pilgrim Fathers" of the American Swedes landed in 1638, and under the shadow of the venerable church which the zeal of Erick Biorck reared in 1698, I write to congratulate you upon the glorious heritage of the American Swedes of to-day. The old church-yard treasures the bones of those whose peaceful conquests went to strengthen the infant sinews of our mighty nation and whose descendants constitute an essential part of Delaware blood and Delaware citizenship of 1888. The sacred walls that echoed to the prayers and exhortations of Tranberg and Acrelius still echo, both week day and Sunday, to the worship of a devout congregation, in that language which all American Swedes have learned to call their own—the all-embracing English tongue.

Thanking you for your courteous invitation, and regretting my inability to be present in person,

I am yours, with sincere respect,

JESSE HIGGINS,

Pastor of the Swedes' Church upon the Christiana.

WILMINGTON, DELAWARE, Sept. 12, 1888.

Hon. H. Mattson, Chairman,

I am pleased to acknowledge the receipt of your especial invitation to attend the two hundred and fiftieth anniversary of the first Swedish settlement in America to be held at Minneapolis on September 14th.

We received one for the Historical Society of Delaware and I, with the assistance of other members, had a special meeting called and credited one of our members, Pennock Pusey, as a representative of our society.

The descendants of the early Swedes with us are a very desirable part of our community, a credit to any people.

Most respectfully,

H. R. BINGHURST,

Treasurer of the Historical Society of Delaware.

PHILADELPHIA, Sept. 8, 1888.

Hon. H. Mattson, Chairman,

DEAR SIR: It gives me pleasure to acknowledge the receipt of your polite invitation to attend the celebration of the two hundred and fiftieth anniversary of the first Swedish settlement in America to be held the fourteenth inst., and I desire to express my high appreciation of the honor conferred. Regretting my inability to be otherwise present, I shall join you, at least, in spirit in commemorating an event even more significant to descendants of the old settlers on the Delaware than to their prosperous fellow-countrymen, who have imitated their example in seeking homes in our great West.

Permit me on my own behalf and that of my family to offer you cordial congratulations in anticipation of the success of your felicitous association, of your own vast colonization of our noble country with the small though brave beginnings of the founders of New Sweden under Gustavus Adolphus and Christina, and to give utterance on this occasion to the hope that among the numerous influences destined to mould the

future of our land, not the least potent and beneficent shall prove to be the generous impulses and honorable lives of worthy scions of our Scandinavian race.

Very respectfully yours,

GREGORY B. KEEN.

WILMINGTON, DEL., Sept. 8, 1888.

Mr. Mattson:

In looking over the newspaper this morning I found an article concerning your proposed anniversary celebration. Please accept from an humble mechanic a few lines of facts concerning the Swedes that started their colony on the Delaware in 1638. I am not a descendant of the Swedes but have a lasting good feeling for them and their descendants which we still have among us and our best citizens they are. The Swedes brought wheat with them and the grain raised by them from it was never disgraced by being made into fermented liquor from the beginning in 1638 up to the present time. Blessed industries have been the result of the Swedish labor. The emperor of Brazil now rides in a palace railroad car built only two hundred yards from where the Swedes first landed, and cars from the same shops carry kings and emperors from Paris to St. Petersburg. Delaware on the Brandywine is the birth place of the paper machine and on Christiana river are now built fine steam and sailing ships which plow the oceans of the world. We have a score of other useful manufactories founded, many of them, by the industry of the old Swedes.

With much respect,

A. C. BRINTON.

MAYOR'S OFFICE, WILMINGTON, DEL., }
Sept. 11, 1888. }

Hon. H. Mattson,

MY DEAR SIR: On receipt of your letter of September 3d, kindly inclosing invitation to your celebration of next Friday, I immediately communicated the same to "The Council" and herewith I enclose the resolutions adopted by it, together with a letter and sketch prepared by Dr. Horace Burr, of this city.

I regret that the distance renders it impossible for me to be present at the anniversary, but you have my best wishes for its entire success and for a most enjoyable time to your people. I am, with kindest regards,

Yours very sincerely,

AUSTIN HARRINGTON,
Mayor.

WHEREAS, the council of the city of Wilmington have been advised that a celebration of the two hundred and fiftieth anniversary of the first Swedish settlement in America will be held in the city of Minneapolis on September 14th, and being desirous of showing their appreciation of the object of this gathering, therefore be it

Resolved, That the council in behalf of their fellow citizens, many of whom are descended from Swedish ancestry, send cordial greeting to those who are met to celebrate the two hundred and fiftieth anniversary of the landing of the first Swedish colonists on the historic ground, included within the limits of our city.

Resolved, that we reflect the general sentiment of this community in the expression of our sincere appreciation of the many excellent traits of character of those who come to us from the famous old Northland, and our just estimation of them as a valuable addition to the population of our country.

Resolved, That Dr. Horace Burr, to whom our citizens are indebted for careful and extensive research into the history of the early Swedish settlements in this state, be requested to

prepare an appropriate historical sketch, and that the same be transmitted together with a copy of these resolutions to the coming celebration.

On behalf of council,

PRESTON AYARS,
CHAS. A. RYAN,
SAMUEL CHAMBERS,
BENJ. F. DAVIS,
E. C. MOORE,
J. C. FARRA,
Committee.

ATTEST:

A. F. MESSICK,
Clerk of Council.

Hon. Hans Mattson,

DEAR SIR: The history of the Swedish colonists on the Delaware is mainly religious. For some years after their arrival services were held in the block house or fort at Christiana (Wilmington), and later also at Tennekong up the river. They buried their dead on a side hill in the rear of the present Swedes' church and it was set partly in the cemetery. After some years they built a timber church on the south side of the Christiana, on a point of land called Crane-hook, which was used till the present Holy Trinity church was dedicated in 1699. The Swedes were a religious folk and almost exclusively engaged in agriculture. Their settlements extended on both sides of the Delaware, on the west side from St. George on the south to the falls of the Delaware on the north, and on the east side from Pumpkin Hook on the south to above Raccoon creek on the north and along the Christiana, Brandywine and other creeks on the west side and Ruteoug (Swedesburg) on the east. The mode of travel in attending church and social visiting was mostly by water in log canoes and when the church was built on the north side of the Christiana the folk on the north side made a present of a new canoe to those on the south side and those who crossed over

from Jersey to New Castle and walked up on the west side of the Delaware, as they thought it would be hard for them to pay ferriage every time they came to church, which canoe was bought for twenty shillings. The Delaware is very broad here and often tempestuous, and finally as they became able, two timber churches were built on the east side, one on Penn's Neck (Pumpkin Hook), and one at Raccoon creek (Swedesburg). The church here is in good repair and services are held regularly in it with a good congregation. The present church wardens and vestrymen are in regular succession from those elected before the present church was built and among members of the vestry are direct descendants from the original Swedish settlers.

The churchyard is still used as a place of sepulture by the descendants of the Swedes and others and is kept in good condition. The records of the church are very full and interesting, and especially during Mr. Bjork's pastorate, amount to a full diary of events connected with the church, schools, etc. I have translated all the records and they are to be published by the Delaware Historical Society soon. I send you a copy of the original old Swedish of the account of the dedication of the church, but have written in Roman characters and not in the old Swedish or monkish. It has been scribbled off in haste but I think you will manage to read it.

I remain with respect,

Yours sincerely,

HORACE BURR,

Senior Warden of the Swedes' Lutheran church, called Trinity church, Wilmington, Del.

In behalf of the mayor and council of the city of Wilmington.

Account of the consecration of Holy Trinity Church by the Rev. Erik Björk.

Anno 1699 Helga Trefalg:s Sondag ellor 4 July. Lät Gud af sin nåd uplyssa dhen dag mig och Forsamlingen för vår mödo och om kostnadt at wij då fingo giöra vårt första inträda uti vår Kyrka på Christina som skedde i mång hundra personers närvaro af åtskillige Religioner jempte våre egne da sielfwer Invigslen sålunda skedde. Sedan dhet war sammanringt gick min Medbroder från ander församlingen Mag Andreas Rudman tillika med mig klädde i hwar sin Mässe Särk utan mässhakar efter wi dhem här intet kunda skaffa, för Altaret tillika med vår medbroder Ahrwordige Herr Jonas Aureen allenast med lång kapp och krage då Magister Rudman och jag stannade i bred nämst Altaret, men Hr Aureen fram för oss och börjde sålunda

- | | | |
|-------------|----|---|
| | 1. | Kommer här och låter oss Herren Gud prisa |
| | 2. | En böön af honom Sielf giord at Gud wille låte sig detta huus behaga-etc |
| Hr: Aureen | 3 | Läste i Reg. 8, hela kaputel. |
| Pastor Loci | 4 | Dhen 24 koning Dav, ps. heel |
| Hr: Aureen | 5 | of Nöja Test. 10 Cap: helti |
| „ | 6 | Sungo Fader vår som i Hmblöm äst-etc |
| Mag: Rud: | 7 | Läste med hög och långsam röst Helig som dhet i kyrkio ordningen för et sådant tillfälle står infört |
| „ | 8 | Kom Helge Ande Herre Gud-etc |
| Mag: Rud: | 9 | Dhen på sjelfve Invignings predikan på predikstolen hwars begiynelse war Job: 12 —7 konungars oeg förstars råd oeg hemlighet skal man föetiga etc. men sielfwer texten pslm CXXVI:V. 3-Herren hafv giordt stoor ting med oss dhess år. wij glade oeg kyrkian nampn Helge Trefaldighets Kyrkia |
| „ | 10 | af predikstolen bejinte O Gud wij lofve dig etc. |
| „ | 11 | Då iag oeg Mag: Rudman allena gingo för altaret igen Sang Mag: Rudman en böön oeg dherpå i valsighelsen |

Mag: Rud: 12 med en förmaning at nu hålla oeg vörda dhetta hus som et Herrans huus etc. dher på: Ähra ware Fadrenom och Sonenom och dhen Helge Anda

Pastor Loci Svarade: Såsom dhet warit haf af begynnelsen etc. Oeg dhetta salunda sielfva invigslen.

I Högmässen Christnades Barn oeg utdelte Herrans natward

Då åter iag med min medbroder Mag: Rudman stodo för Altaret, men dhen andra min medbroder Ährwürdige Hr Aureen predikade Söndag texten hvilken skedde såsom handboken innehåller da dhesse psalmer brukades

1 Alleneste Gud etc. 2 O Fader vår barmhertig oeg God etc. 3 Till pred:st Nu bider wij dhen Helge And 4 på predikestolen Helge Trefaldighet stat oss bij, 5 under Communion Jesus är mit lif oeg hälssa etc. 6 efter wälsignelsen min själ skal lofva Herran etc, etc.

Sedan bespisades på Christina hos Kyrkiowerden John Stal-cop alla dhe förnämsta af dhe fremandende så gjörligen som skeep kunde at få dhem tillhopa med mat öhl och wijn, og sedan efter åt dhe andre hwilken omkostnad war framskuten af församhlingen som dhe upsat wijsur.

Contributions for the entertainment of the strangers:

Staffan Jöransion 3 quarter af eet får og 1 bush. malt.

Änken på pumpon huken 1 bushel malt smör 3 pund

Anders Vainam og Ankiary Carsten huk tillhopa malt $1\frac{1}{2}$ bushels

Jöran Liken Smör 3 pund 2 loaves bröd 1 tiog ägg

Edward Meewin Rødt Wijn 1 Gallon hjort kiöt en quarter ägg og kaffe.

Hendrick Støbey hwete Miöl en päck og 1 tiog ägg

Erik på Trandhuken Gul Wijn 2 Gals og 3 p. Socker

Brewer Scuske etc får og bush malt

Charles Springer $1\frac{1}{2}$ bush: malt

Hans Rettergren et får og en bush: malt

Sahl. Jacob Clamets Ankia $\frac{1}{2}$ kalf a 7 S: 6 p:

Petter Mounsson og John Mounson tillhopa 1 Seppa wheat Miöl

Petter Mounsson 4 p. smör

John Anderson Koks 1 kalkon

John Statcop 1 bush: malt $1\frac{1}{2}$ bush: Whete Miöl 3 pund Socker
rafin 2 S. 6 p. humbla för 3 S. 5 p.

Petter Stalcop $\frac{1}{2}$ får

Hend: John $\frac{1}{2}$ får

Armund Stedham 1 får

Dhesutan John Stalcops hustrus egit omak då hon elliest at så mycket hederligen komma ut med all tilredning anlita en Engelskmans hustru på andra sidan riveret wid namn Ann Pittman som mycket brukades i slijke tillfällen dhen og sit omak för intet tillät.

ST. PAUL, MINN., }
Sept. 8, 1888. }

Col. H. Mattson, Chairman of Committee on Invitation, Etc.,

MY DEAR SIR: I regret very much that circumstances prevent my having the honor to accept your invitation to attend the celebration of the two hundred and fiftieth anniversary of Swedish settlement in America. I am fully in sympathy with my Swedish-American fellow citizens on this interesting occasion. More than a quarter of a century of acquaintance with them in peace and in war, also several years' acquaintance with their mother country, enables me to appreciate their feelings on this memorable anniversary. Sweden, though somewhat isolated, has maintained alignment with the most advanced constitutional countries of Europe in all that contributes to a high order of civilization. With the exception of England there are very few European countries which in modern times have furnished so many names that are familiar and dear to Americans, in heroism, in science, in literature and in song. With best wishes for the success of the proposed celebration,

I remain sincerely yours,

C. C. ANDREWS.

ST. PAUL, Sept. 5, 1888.

Hon. H. Mattson and Others, Committee,

GENTLEMEN: I am in receipt of your very kind invitation to be present at Minneapolis at the celebration of the two hundred and fiftieth anniversary of the first Swedish settlement in America, for which please accept my thanks. Before receiving it I had engaged to attend the re-union of my old regiment (the 7th Minnesota), set for the same day and hour as your celebration. It is the first opportunity I have had for several years to meet the survivors of my old comrades (now becoming less every year), with whom I served over two years in the civil war, and I have come to think it almost a sacred duty to meet them on every occasion now when I can. No consideration less weighty would constrain me to decline an invitation to be present at the celebration of so important an event in the history of this country as the settling upon its eastern shore of the first Swedish colony. I have always regarded it as a fortunate thing that the first colonies were from so various sources. The English puritans in the New England states, the Dutch in New York, the Quakers in Pennsylvania, the Swedes in New Jersey, the English Catholics in Maryland, the English cavaliers in Virginia, the Scotch Highlanders in North Carolina, the Huguenots in South Carolina; these have intermingled and combined to give one characteristic to America, that of a broad, liberal tolerance, a characteristic which I hope it will ever retain, and in making which a part of the national character the first Swedish settlers and their descendants have done their share. With thanks for your kindness and regret that I am so placed that I am unable to avail myself of it, I am, gentlemen,

Yours very gratefully,

JAMES GILFILLAN.

FIRST SETTLEMENTS ON THE DELAWARE,

THE ORIGINAL SWEDES, WHENCE, HOW AND WHEN THEY CAME.

[By Hon. Pennock Pusey of the Historical Society of Delaware.]

Of the several branches of the Teutonic family of nations none have made a more vivid contribution to history than that which early peopled the peninsula of Scandinavia. In their sturdy march from barbarism to civilization the Anglo Saxon peoples have nowhere exemplified in so marked a degree their race characteristics—their rugged force coupled with fire-side gentleness, their burly virility with the old heroic tenderness, the fierceness of valor with the softness of home-spun virtues. Nowhere more than in that Northland has the Teuton's love of glory, his rude heartiness of purpose, his stern grasp of life's verities been happily tempered by the gentle fealties and sweet sanctities of home. And nowhere else is that home more the unit and core of civil society—more its steadfast anchorage against the besieging storms which threaten the fair fabric of modern civilization.

In Sweden centered the dispensing head and fountain of that ancient religion which was the common faith of our pagan ancestors. There stood that shining temple of Upsala the lofty hall of the gods, and there that vast unknowable tree with the mystic symbolism of mighty Yggdrasil spread far and wide its ominous branches and wrought its solemn spell. Near by on the one hand stood ancient Sigtuna where Sigge Fridulfson the historic Odin terminated his long pilgrimage from the East, and on the other lay that once Swedish province of Finland which the latest researches indicate as the original home of that germinal race of Aryans from which have come the most vigorous and prolific of the world's colonizing nations.

This great temple at Upsala was a common sanctuary for all the kindred but independent tribes of Teutonic origin; and later it happily served as a basis of national unification when the inferior Harads and Fylkis were successively subjected to that proud race of Upsala chieftains to whom all Scandinavian rulers were glad to trace their origin. Thus it came that after many struggles a compact autonomy of all Swedish peoples was evolved from the warring factions about the end of the ninth century, through the compelling power of that dynasty which claimed direct descent from Skjold, son of Odin.

Here begins the dawn of Sweden's strictly authentic history; and for nearly three centuries there followed a succession of wars with Norway and Denmark, and of struggles between Christianity and Paganism, in the course of which the great temple of Upsala was burned in the reign of King Inge, Christianity diffused under King Eric the Saint, and Finland conquered and christianized by Sweden. Then came the invasion of Sweden by the Danes under Magnus Henrickson who killed Saint Eric in 1160, when there followed a series of civil wars and short bloody reigns with various calamities lasting 200 years, to terminate which the Swedish nobles, in the national distress, offered the throne in 1389 to Margaret Queen of Denmark and Norway. This queen betrayed her trust and by the celebrated "Calmar Union" of 1397 Sweden was brought under one joint sceptre with Denmark and Norway. From this enforced union Sweden was liberated through the patient heroism and patriotic devotion of Gustavus Vasa, under whose wise and beneficent sway the Kingdom experienced a new birth of prosperous existence.

This was a most glorious epoch of Swedish history. Few heroes in the world's broad theatre have bequeathed greater names to succeeding ages than that left by Gustavus Vasa. As founder of the great Vasa Dynasty he was scarcely less the founder of his country. Had Sweden done nothing more than produce that illustrious line of monarchs she would have attained an imperishable place in history. Had she done less that place would have been far other than that to which she

has been assigned. With many of the characteristics attributed to the English King Alfred and the Swiss William Tell, Gustavus Vasa combined the great qualities of our own Washington and Lincoln. Like the hunted Alfred of England he was long a weary fugitive from his country's invaders and like the noblest men of our history he exhibited equal greatness in adversity and in prosperity.

Rewarded with the crown of the Sweden he had liberated Gustavus Vasa found a misgoverned kingdom exhausted by war, a people crushed by taxation and torn by religious dissention, a haughty clergy and disaffected nobility, a disorganized army, crippled industries and an empty treasury; he left it a free and happy kingdom with a loyal nobility and devoted clergy of restricted powers, an efficient army and navy, a full treasury, prosperous trade and manufactures and rapidly spreading art, learning, science and religion. The vast improvements thus inaugurated by the first Vasa sovereign were maintained by the second till the reign of the grandson the immortal Gustavus Adolphus, when the national power and prosperity were so augmented that Sweden became one of the leading nations of the world, rising to such influential and dazzling eminence as excited the envy and admiration of all Europe, which made her alliance eagerly sought by Richelieu and Cromwell and the proudest sovereigns of Christendom.

It thus remained for the grandson alone to dispute with his illustrious grandparent, the first Vasa, the glory of having bequeathed the grandest name to Swedish history. If the one was the father of his newborn country the other was its preserver, and while the first nourished its tender infancy the second led and promoted its proud and stalwart growth. The history of no country indeed shines with a juster or nobler fame than that of Gustavus Adolphus; and there are no recorded feats of arms or tests of invincible valor excelling those of the Swedish soldiery under his heroic and consummate generalship. To ardent patriotism, wise statesmanship and military genius of the first order this great leader added lofty consecration and prophetic fervor in a noble cause such as lifted his aims above the scope of mere ambition. To his gen-

ius and devotion protestantism owes its practical existence against the anathemas of popery; to his valiant services and the sacrifices of Sweden in the great Thirty Years War the christian world owes a debt of gratitude for the priceless boon of religious liberty; and with the honored name of Gustavus Adolphus the vindicated rights of conscience will be sacredly associated by unborn generations of free and enlightened peoples throughout an advancing world.

Such is a hurried summary of Sweden's early historical career. At the summit of that career—in the glorious reign of Gustavus Adolphus—the kingdom took its first step in that great movement for peopling the New World which then engaged the attention of European nations.

Awake alike to the cause of christian propagandism and to whatever promised to better the practical condition of his people Gustavus Adolphus quickly foresaw the various advantages to be derived from an organized colonization of his countrymen; and he joined heartily with the wise Oxenstiern, his great war minister, in pushing the scheme to practical consummation. Upon application of William Usselinx a merchant of Antwerp, who had projected the Dutch West India Company, a similar plan was recommended by the king; and a charter for the Swedish West India Company was granted under date of June 14, 1626, which was confirmed in the Diet of 1627. The instrument fully recites its various purposes, among which it is specified that produce and commerce “should be furthered by all proper means” and it goes on to state that “good information had been received of credible and experienced persons” that in Africa, Asia, America and other parts of the world “very rich lands and islands do exist, certain of which are peopled by a well governed nation, certain others by heathen and wild men, others still uninhabited and others not as yet perfectly discovered, and that not only with such places a great trade may be driven, but that the hope strengthens of bringing said people easily, through the setting on foot of commercial intercourse, to a better civil state and to the truth of the christian religion etc., etc.” Therefore, concludes the document “for the spread of the Holy Gospel and the pros-

perity of our subjects" the king proceeds "to erect a general company or united power of proprietors" of his realm and such others as shall associate themselves with them and help forward the work, promising to strengthen it with his succor and assistance, founding and providing it with various privileges which are therein fully detailed.

The charter was generously supported by subscriptions from persons of every rank, and the project was carried forward with the utmost zeal. In the following year it had attained to such a state of readiness that the historian Campanius and other early authorities affirm that the expedition actually sailed at that time and was captured by a Spanish fleet. But there is no record or other evidence to support this statement, and there is no room to doubt that all further exertions for the movement were suddenly suspended by the imperative and exhaustive preparations for the great Thirty Years War into which Sweden was about to throw her whole resources.

To share in that prolonged conflict Gustavus Adolphus embarked with his small army in June, 1630, and by the valor of that army with his own masterly leadership amazed the world with an unparalleled series of victories against the ablest generals and best troops of Europe. But amid all these stirring events—absorbed with affairs which would have wholly engrossed an ordinary mind—gaining such applauded triumphs as would have turned the head of a less exalted victor Gustavus Adolphus never lost sight of his cherished purpose to plant a Swedish colony in the New World. In November, 1632, on the eve of the great battle of Lutzen, in Germany, where he lost his life, the great king, as with a solemn premonition of his speedy end, again urged with much earnestness that the scheme for Swedish colonization be renewed and consummated as soon as the exigencies of the war should permit.

The last wishes of the king thus expressed were more than sacred in the hearts of his people; and accordingly in April of the following year Minister Oxenstiern published the unsigned proclamation of Gustavus Adolphus for the Swedish Emigration Company. No formal command could have been more imperatively binding upon his devoted subjects than the

mute pathos of their dead king's unfinished plans, and the suspended preparations for the expedition were at once resumed with new vigor. But the proclamation was followed on the twenty-sixth of the ensuing June by a published address assigning reasons for delay. This was found to be necessary by unexpected and unavoidable hindrances connected with the great war which continued its exhaustive demands many years longer. Indeed such were the waste and dire exactions of that fearful struggle that more than four years elapsed before it was found practicable to complete adequate preparations for the enterprise.

But at length all matters being in readiness the expedition sailed. It consisted of the "Key of Calmar" an armed ship, and a transport sloop or ship of smaller size called the "Bird Grip" or "Griffin" both under command of Peter Minuit. When they left Sweden its receding shores were white and cold in their wintry vestments; when they caught sight of the New World its shores were smiling and fragrant with the breath of an early spring. Entering the Bay of Delaware and coasting its westerly shore the immigrants were welcomed to their new home by budding leaves, warbling birds and all the balmy allurements of the glad spring-time. Coming from the wintry shores of the fatherland with eyes long wearied with the forlorn sameness of the ocean the glowing picture must have been indescribably winsome and refreshing to the gazing pilgrims; and as they exchanged the confinement and sickening odors of the ship for the freedom and verdurous scents of their first landing place, they hailed their deliverance with such exuberant hearts that we can not wonder at their naming the place "Paradise Point." Thence after a brief stay they proceeded up between the slowly narrowing shores of bay and river until they reached the mouth of the Suspecough or Minquas creek, to which Minuit first gave the name of Elbe, and subsequently changed to that of Christina in honor of the Swedish queen. Turning into this stream they pushed up its crooked channel through low marshy levels toward the westerly highlands beyond. Going thus about two English miles they reached a little rocky promontory which thrust its bold

front into the stream with a border of deep morass on one side and a little sheltered harbor on the other. Minuit was quick to perceive the advantages of the spot. It was the dwelling place of the Indian Chief Metasiment or Mattahoorn from whom Minuit at once purchased the site, together with six acres of adjacent mainland on which to plant their little village of Christinehamn. Upon this narrow peninsula Minuit landed his colonists and his supplies, and near its rocky front he built Christina Skants or Fort Christina, a small enclosure of palisades in the general form of a square, within which were erected two log houses for barracks and storage, and later, a chapel in which Rev. Reorus Torkillus who arrived in the next expedition, held the first christian services on the Delaware. Here, too, a few years later were held the first law courts on the river; so that the little promontory which is within the present boundaries of the city of Wilmington is distinguished at once as the place of the first actual settlement, the place of first military occupancy, of first christian worship and of the first sessions of courts of justice of the first permanent settlement on the Delaware; and it is claimed that no other equal area on the continent is more replete with historical significance than a spot thus early linked with four primal usages of civil society.

Neither the exact date of the departure of this first expedition nor of its arrival on the Christiana has ever been ascertained; and until recent times even the *year* of its arrival was quite uncertain. But late researches have disclosed conclusive evidence that the arrival of the first Swedish immigrants was in the spring of 1638, with the strong presumption that the two vessels left Sweden late in 1637 or early in 1638. The proof as to date of arrival is comprised in several concurrent records, the first of which is the action of William Kieft, director of the Dutch Company at Manhattan (New York), who in May, 1638, sent a formal protest to Peter Minuit against the Swedish occupancy of the South or Delaware river as an encroachment upon the prior rights of the Dutch; and this was followed in July of the same year by a letter from the same Director Kieft to the Company in Holland stating that "Minuit has built a fort near the Delaware five miles (Dutch) be-

low our fort (Nassau now Gloucester a few miles below Philadelphia) and draws all the skins toward him by his liberal gifts; he has departed with the two vessels he had with him, leaving twenty-four men in the fort provided with all sorts of merchandise and provisions and has put down posts on which are the letters C. R. S." Later and more explicit testimony as to date of arrival has been found in a letter of Jerome Hawley, secretary of the Virginia Company, to Secretary Windebank of the London Company, written from Jamestown under date of May 8, 1638, in which he states that since his last letter of March 20th, there had arrived there "a Dutch ship with a commission from the young Queen of Sweden and signed by eight of the chief lords" of that kingdom, and that "the ship remained here about ten days to refresh with wood and water, during which time the master of said ship made known that both himself and another ship of his company were bound for Delaware Bay."

This ship it has been assumed was the Key of Calmar, carrying Minuit and the first Swedish colonists to the Delaware where it was thought they must have arrived about the middle of April; but Prof. Odhner has quite recently shown by means of a letter from Blommaert, a prominent actor in early Dutch movements, that instead of being the Key of Calmar *en route* to the Delaware, the vessel in question was the sloop Griffin, which *had already been to the Delaware* with the Key of Calmar and her immigrants, and had then been dispatched upon a trading voyage to Virginia. Thus it would seem that notwithstanding Secretary Hawley's report that the ships at Jamestown late in March were at that time bound for Delaware bay, the colonists had actually already planted themselves on the Christiana river; and this is moreover fully confirmed by the recent discovery in Sweden of an old document showing that Minuit purchased land on the Delaware from an Indian chief as early as March 29th, 1638. This with little doubt was the purchase of the site of fort and village made by Minuit upon his first arrival on the Christiana; and it fixes with reasonable certainty upon the last week in March in the year 1638 as the proximate date of the event now celebrated.

In addition to their first purchase on landing on the Christina the Swedes, soon after their arrival, bought of the Indians all the west side lands from Cape Henlopen to the Falls of Trenton, to which they affixed national stakes and marks and sent the deeds and proofs of title to Sweden for preservation in the archives of Stockholm. They moreover claimed that Charles I. had, in 1631, upon application of Minister Oxenstierna relinquished to Sweden all English claims to territory on the Delaware based on grounds of discovery, which, with the purchase from the Indians, they averred, gave them exclusive right to the west shore, as the Dutch with their shifting posts for mere traffic had never acquired any rights by actual settlement. Whatever the truth or justice of such a claim, it is certain that the Swedes invariably recognized the prior rights of the Indians, and by friendly purchase began that wise and peaceful policy which William Penn afterward faithfully pursued with such happy results to his followers as well as to his own just renown.

Following the first Swedish expedition in 1638, various preparations were made in the Fatherland for further emigration to America. In 1640 a vessel named *Fredenberg*, Captain Jacob Powelson, was dispatched from Holland under auspices of Swedes at Nyköping, laden with men, cattle and supplies for settlement in New Sweden, and two other ventures of similar character were soon after provided with authority in blank from the same source; while mention was repeated of the prospect of other expeditions, and the promise of more vessels from Gottenberg the next spring with more provisions and more detailed instructions. In 1642 the famous John Printz was appointed governor of New Sweden and set sail with his two vessels, the *Stork* and *Renown*, upon his memorable voyage of one hundred and fifty days which terminated by their final arrival at Fort Christina "by God's grace" on the fifteenth of February, 1643. This Gov. Printz, who, it was reported "weighed upwards of 400 pounds and drank three drinks at every meal," took possession of Tinicum island (below the mouth of the Schuylkill) upon which he erected a fort and a large brick mansion where he lived in state, and exhibited a rather swaggering

officiousness in asserting Swedish interests. Upon his resignation and return to Sweden in 1653, Printz left the government in temporary charge of his son-in-law, John Pappegoya, who was succeeded by the contentious John Risingh. This new governor, upon his arrival in May, 1654, suddenly siezed the Dutch Fort Casimir at New Amstel, now New Castle, and established himself at Fort Christina. From here in his first letter back he requested an official personage in Sweden "*to procure for me a good wife.*" But the next year he won a different, if lesser, distinction by his skilful audacity as a persistent negotiator. For when Gov. Stuyvesant made his memorable voyage from New Amsterdam with his seven ships and nearly 700 troops to capture Fort Christina with its garrison of thirty sick men, Gov. Risingh kept the besiegers at bay for two whole weeks by an obstreperous fire of bloodless diplomacy, soliciting repeated parleys and pretending ignorance of *the intentions of the assailants* to the very moment of final surrender.

The scene of this event which was the historic landing place of the Swedes, has undergone a radical change in its appearance. Originally a bold, rocky promontory, it was long used as a quarry for building stone, a large portion of which went toward the construction of the Delaware breakwater some fifty years ago, while so much material has been taken from the spot for various purposes, that the original hill has wholly disappeared, and directly beneath its former apex is now a pool of spring water. Yet the conformation of the narrow highland and contiguous marshes can still be traced with reasonable certainty.

Prior to their conquests on the Delaware the Dutch had at various times, with odd inconsistency, complained that the Swedes had grown prosperous by the ruin of the Dutch trade with the Indians, and yet declared at the same time that the Swedes were so discouraged with repeated failure that they had fixed upon a certain day for their departure, which was only prevented by new arrivals from Sweden. However this was the Swedes were generally more disposed toward farming and mechanism than trading, and it is certain that upon the arrival of William Penn, in 1682, there were prosperous

settlements of Swedes both upon the eastern shore of the lower waters and upon the entire western banks from New Castle to the falls of Trenton. Early Swedish settlers held the original town sites of Wilmington, Marcus Hook, Upland (now Chester), and Philadelphia. In all these places a large proportion of the leading and best citizens of to-day are descendants of the first Swedish settlers, some of whom still retain their original names; but a far larger number, through intermarriages and the inevitable changes of time and orthography, have sunk their Swedish identity under mixed and strange names.

Most of the land upon which Wilmington stands was first granted by Col. Francis Lovelace, governor general of the Duke of York's territories, to two original settlers named Tymen Stidham and John Anderson. The latter was a Swede who according to tradition came to America as cook in a Dutch ship. He wore a woollen cap, which during the voyage was so constantly used in lieu of a towel that it became saturated with grease, and by constant handling acquired a shining surface resembling polished steel. Hence the sailors nick-named him Staelkappe or Staelcop, by which he was ever after known. The original site of Upland, now Chester, was held by a Swedish settler named Kyn, who was the direct ancestor of Prof. Gregory B. Keen, the scholarly antiquarian who to-day sends you a cordial letter of congratulation; while part of the ground upon which Philadelphia stands was once the farm of three Swedish brothers named Swenson, for whom one of the city streets was named. In exchange for the surrendered farm the Swenson brothers received from William Penn a larger grant on the higher bank of the Schuylkill.

Although under the successive rule of the Dutch and English there was an increased intermingling of nationalities, the Swedes continued much discontented with repeated annoyances and curtailments of their ancient rights by their inimical rulers, and accordingly they hailed the news of the great grant of territory to William Penn as a promise of deliverance. Upon Penn's arrival in 1682 the Swedes gave him a cordial reception and *as a distinct people* deputed Captain

Lasse Cock to address the proprietor in their behalf. He assured Penn that they would love, serve and obey him with all they possessed, declaring "that the day of this meeting was the best day they had ever seen." In return the friendly governor assured them of his warm interest in their welfare, which he confirmed by volunteering to supply himself, some of the books of their church service and to intercede in their behalf with the Swedish embassy in London. It was partially through his influence thus exerted that there began to be a revival of attention by the Swedish government to that distant colony whose existence had been almost forgotten.

But the prime mover in the practical renewal of home interest was a comparatively new comer, Charles Springer, who, upon his release from a term of enforced servitude in Virginia, joined his countrymen in Christina and became an active and useful manager of their affairs. Upon a petition written by him three clergymen were sent over with ample supplies for their religious needs, one of whom, Rev. Eric Biorek, at once took measures for building a house of worship and by zealous exertions, with the active aid of Mr. Springer, carried to completion that simply tasteful edifice to-day known as the "old Swedes' church," which, built in 1698, continues a venerable and treasured relic of that primitive era of small things out of which have been evolved the proud results of to-day. It must not however be inferred that so pious a people as the first Swedish pilgrims had remained for sixty years without a place of worship; for besides the chapel first built within the walls of fort Christina they had erected a log church in 1667 at Crane-hook, near the shore of the Delaware, about half a mile below the mouth of the Christiana. But aside from its perishable materials this edifice stood in an unfavorable situation and suffered increasing neglect; so that the people contributed with cheerful alacrity to the erection of that stone church which still stands a memento of the pious and affectionate zeal of the early Swedes. It was built upon ground which had long before been used as a place of interment. About it lie the remains of many of the adventurers from Fatherland, who in faith and hope first

set foot upon the soil of the New World, and there sleep successive generations of their descendants down to the present day. The site was donated by the Swedish settler Anderson or Staelcop before referred to, or by his son John, who was one of the active supporters of the church and a signer of the contract for the construction of its new edifice. This contract was executed on the nineteenth of May, 1698, and the completed building was formally dedicated on Trinity Sunday in 1699, when Rev. Mr. Rudman, who officiated, took for his text Psalm cxxvi-3. "The Lord hath done great things for us; whereof we are glad."

This now ancient structure stands but a few rods from the original landing place of the Swedes on the Christiana. Between the two pass more than hourly trains of cars, and all about are the kindling sounds and latest forms of busy industry. There in vivid juxtaposition is seen an eloquent representation of the Old and the New, and perhaps nowhere else in the New World is the contrast presented with more pathetic and impressive significance.

And now it can hardly be necessary to conclude with a reference to the genius or capacity of a people who, to say nothing of their old heroic age, have produced a Vasa dynasty of soldiers and statesmen, have afforded an Oxenstiern to wise diplomacy, have given a Linneas to botany, a Berzelius to chemistry, a Bellman and a Tegner to poetry, a Swedenborg to religious science and philosophy, an Ericsson to invention, a Fredricka Bremer to fiction, a Jenny Lind and a Nilsson to enchanting song. It is enough to know that they have contributed their full share to whatever in human concernment has enhanced the glory and happiness of mankind. In their blue eyes and sunny hair not less than in their strong physique and the calm sincerity of their manners, we recognize the characteristics of that sturdy race from which our English-American people have so largely descended. No other foreign born residents so quickly acquire our language or so readily conform to our customs and institutions. Their hatred of oppression is a tradition earlier than their oldest annals as well as the burden

of their authentic history. With them love of liberty and sympathy with popular institutions have the truth and quickness of instinct. The descendants of those first Swedish colonists on the Delaware to-day honorably fill every position in the walks of industry, art and learning, and as there can be no better element in our composite population, we may welcome new acquisitions from the Swedish fatherland with every assurance that they will still better acquit themselves in the grand possibilities of the future.

RECEIPT FOR THE MONEY SENT TO SWEDEN.

Minneapolis, Minn., 8 Nov. 1888.

H. H.

REKTOR J. BERGGREN,

Sundsvall, Sverige.

Svenskarne i Minneapolis, Minn., firade sistlidne 14 September en fest till minne af den två hundra femtionde årsdagen af svenskarnes ankomst till Amerika. Vid sagde fest gjordes en insamling till förmån för de brandskadade i Sundsvall, Umeå och Lilla Edet. Såsom ett resultat af denna insamling hafva vi härmed nöjet innesluta en vaxel från "Swedish American Bank" till eder på en summa af 3,100 kronor, och är det fest-kommitteens önskan, att dessa penningar fördelas lika mellan de tre nämnde städernas brandskadade.

Med högaktning

H. MATTSOHN,

fest-komm. ordförande.

CARL J. PETRI, Sekt.

Till Svenskarne i Minneapolis, Minnesota.

Med dagens post hafva vi haft förmånen från Eder mottaga *Kronor 3,100*, insamlade vid Eder fest å 250de årsdagen af Svenskarnes första bosättning i Amerika, af hvilket belopp, enligt föreskrift, $\frac{1}{3}$ i dag afsändts till Umeå och samtidigt lika stort belopp till Lilla Edet; och anhålla vi att jämte qvitto å för Sundsvall afsedda beloppet få, å de brandskadades vägnar, framföra vår innerligaste tacksamhet för det ädelmodiga deltagande, som funnit sitt uttryck i denna broderligt frikostiga gåfva.

Sundsvall, den 26 Nov., 1888.

Med djupaste aktning och tacksamhet,

För Nödhjelpskomiteen, Sundsvall,

J. BERGGREN.



100 100

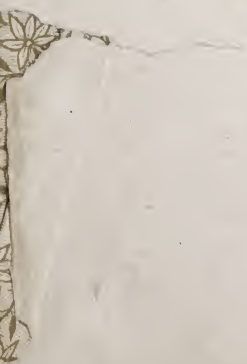
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